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VOLUME VI

Indexes

BY

MABEL HUNT

REVISED AND EDITED BY

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PREFATORY NOTE

It was a day of great satisfaction to the President of the Pali Text Society and myself when the compiler of this volume of Indexes undertook, two years ago, to begin for the Morris and Hardy edition of the Anguttara-Nikāya a work of reference similar to the volume supplementing the Feer edition of the Saṃyutta-Nikāya. We had seen, in her Index to the Paṭisambhidā-magga, Miss Hunt's ability to index accurately in a language which was (then) to her practically unknown. And if I have gone through her work, both in MS. and in proof stage, it was in the hope that, where four eyes watched for slips of pen and printer instead of two eyes, a smaller residuum of errors might survive than was the case in the unaided work done for the Saṃyutta-Nikāya. Some Corrigenda have had to be appended. But the relative scantiness of the list realizes my sober aspiration, and is chiefly due to the indexer's habitual accuracy and unfaltering zeal in verifying the printer's work.

Some Addenda, too, there are; there might be many more, for the first Index is anything but a concordance. I incline to the opinion that the number of articles by no means overpasses the limit of maximum utility. One can never tell what word or phrase may, some day to some inquirer, present itself as a needle lost in these five volumes—in these eleven bundles of Anguttara hay—unless it proves to have had its whereabouts registered by Miss Hunt.

That a guide-book of this sort has uses other and beyond

that of a handy reference-book for a word or a phrase, I have urged in the Index-volume to the Saṃyutta-Nikāya. One would fain know, for instance, how it arose that the ancient collectanea, preserved as so many short suttas in the Saṃyutta- and Anguttara-Nikāyas—7,762 in the one, 9,557 in the other, if we adopt Buddhaghosa's very detailed reckoning¹—came to be distributed as they are? Why should *this* sutta have been included in *that* Nikāya? And why should a few suttas have found a place in both? Why should some classes of ideas, eminently suitable at first sight to form into rank according to the 'One-more' method of the Anguttara, have been relegated to special Saṃyuttas?²

The Commentary to the latter work³ is now, I rejoice to say, in process of being edited by Professor Charles Duroiselle. And this is tantamount to saying that the first instalment will soon be in our hands—*O si sic omnes!* The Commentary to the Anguttara,⁴ large portions of which were transcribed by Edmund Hardy and are accessible, still awaits—'field white to harvest'—its editor. In these works we may possibly learn something on this interesting historical point. But I have small expectations. Your exegesist—and the venerable Buddhaghosa is no exception—does not take his history very seriously, or takes it too seriously, according to your standpoint. It suffices him to say that all was Bodhimūle viciṭṭa, and thereafter simply handed on—ābhata—by an apostolic succession beginning with Sāriputta (who pre-deceased the Master!).

But while we wait, and question such internal evidence as the Nikāyas may yield, I suggest that it is now possible to make a comparative survey of the two Nikāyas by way of their respective Index-volumes. This may reveal nothing very conclusive as to the circumstances determining the

¹ Asl. 25. Cf. *Encycl. Religion and Ethics*, I. 'Anguttara Nikāya' (Rh. D.).

² The Eightfold Path, Khandhas, Bojjhangas, Nidānas, etc.

³ *Sāratthappakāsinī*.

⁴ *Manoratanapūraṇī*.

original choice of contents, whether or not they are the residua of the material, out of which the Dīgha- and Majjhima-Nikāyas were compiled. But we may glean something from the difference in their contents, and from the differing emphasis attaching in either work to this or that aspect of doctrine. We see that most of the doctrines, taught in the Anguttara through the mnemonic of numbering heads or features, are in nearly every case *not* the numbered lists with which we are most familiar. These were so important that the number needed no emphasis, and, further, that they were allotted each of them an entire Saṃyutta. The Anguttara lists, on the other hand, refer very largely to analyses of social and individual character, and of phases and stages of mental culture, more easily committed to memory as parts of a curriculum comprising so-many-and-no-more, than if expounded otherwise.

The Indexes, for instance, show us that main tenets, like the Paṭicca-samuppāda, Four Satipatṭhānas, Eightfold Path, Jhānas and Khandhas, are very fully dealt with in the Saṃyutta, but are nearly negligible quantities in the Anguttara, *quā* quantities of 12, 4, 8, and 5. But the withdrawal of these great lights permits others to shine in higher relief. This can quickly be ascertained by reference to the last Index in this volume. We added this the better to reveal just what it was, and what it was not, that the compilers of the Nipātas judged should be associated, as doctrine, with the mnemonic of a specific number. A cursory inspection of this and of Index I. reveals a greater prominence given in the Anguttara to the following six subjects:

Tathāgata, Dhamma, Saṅgha, Sīla,¹ Kamma
(with, of course, Vipāka), and Pugḡala (also Purisa).

¹ We have in this volume avoided the anachronism, perpetrated in the Saṃyutta Index, of speaking of certain rules of conduct as *the five* or *the ten precepts*. *Pañcasīlay*, *dasasīlay*, as terms, do not occur in these Nikāyas. In the Anguttara they are spoken of as *dhammā*, or as what is *dhammo* and *adhammo*.

The two last pairs of terms *might* of course suggest that matter of philosophical interest occupied as much of the Anguttara as of the Saṃyutta. The suttas occupied with Karma would form quite a Saṃyutta by themselves. Nevertheless, they are for the most part simple discourses addressed to laymen or puthujjana-kalyāṇaka bhikkhus. Puggala, too, and Purisa, are never used with the implications we find in the Kathā-Vatthu, much less with those belonging to the Sāṅkhya and other philosophies.

These are mere suggestions, warranting no sweeping conclusions either as to the class of minds who compiled, arranged, and recorded this by no means homogeneous mass of little discourses, or as to the class of minds they were chiefly intended to instruct. One conclusion, however, does seem feasible—namely, that the two Nikāyas were not independently compiled. Else we might well have had a Kamma or Kamma-vipāka Saṃyutta *as well as* the many references to the subject scattered throughout the Anguttara.¹ And we should certainly have found the five Khandhas (or Upādānakkhandhas) in the Pañcakanipāta, and the twelve Nidānas in a Dvādasaka-nipāta, not to mention the *Four* Satipatthānas, the *Five* Indriyas,² the *Seven* Bojjhaṅgas, the *Eight*-fold Path included in the 4th, 7th, and 8th Nipātas respectively. The exceptions I yet note among such leading categories are the *Four* Paḍhānas, the *Four* Truths, and the *Five* Baḷa's, which are honoured in each work, by a Saṃyutta in the one, and an explicit inclusion, under their own number, in the other.

¹ I pointed out an apparently deliberate mutual economy of this kind in the *Atthakathā's* sandwiched in the pages of the *Paṭisambhīdīmaggā* and *Vibhaṅga*.—*J. R. A. S.*, 1908, p. 591.

² The *Four* are listed, no doubt, but always among the *Nines*, coupled with some group of *Five*. See Index V. The *Four* Truths occur among the *Fours*, but under the title, not of *Āriya*, as elsewhere in the Nikāya, but of *Dukkha* and *Loka*. (Cf. *Saṃyutta-Indexes*, p. 102). The *Indriyas*, too, are listed, but as *Four*! Note the compensating touch for the omitted *Paññā* in the *uddāna*, vol ii., 149.

It has seemed good to the compiler to carry on the methods used for the *Saṃyutta Index*-volume; hence it is not necessary here to explain them. They are all described in the Preface to that work. All references, as in that work, are given by way, not of Nipāta, Vagga, and Sutta, but of volume and page in the Morris and Hardy edition of the Pali Text Society. And if, in this present work, we have perpetrated some amateurish inconsistencies in choice of terminations and the like, the better trained scholars will no doubt once more overlook shortcomings in the ancillary effort of their handmaidens, finding it not the less serviceable in their more important *dharmavicaya* for these many minor blemishes.

To make the volume useful to inquirers who have access only to the Siamese or Burmese printed editions, the Index of Vaggas contains additional references to Nipāta and Vagga. Thus, anyone referred by an author to, say, the Mahā Vagga in the Anguttara-Nikāya will, on consulting Index IV., find his quest so far limited that a reference to one out of seven places will end it—a much shorter matter than a hunt through eleven Nipātas. And very few of the other Vaggas have as much as one or two duplicates, let alone six. Hence, in nearly every case, any passage quoted by Nipāta and Vagga would call for one consultation of the Index only.

C. A. F. RHYS DAVIDS.

May, 1910.

CONTENTS

	PAGE
I. INDEX OF WORDS AND SUBJECTS - - -	3
II. INDEX OF PROPER NAMES - - -	135
III. INDEX OF GĀTHĀS - - -	153
IV. INDEX OF THE VAGGAS - - -	167
V. INDEX OF SUBJECTS IN THE NIPĀTAS - -	175
SOME ADDITIONS AND CORRECTIONS - -	193

I

INDEX OF WORDS AND SUBJECTS

I

INDEX OF WORDS AND SUBJECTS

- Aṇṣa**, I. 61; II. 183. *pacce*, III. 38.
Akaṇiṭṭhagāmi, I. 233; II. 134; IV. 14 *fol.*; 73 *fol.*; 146; 380; V. 120.
Akappa, III. 198. *paṭivijjhati*, III. 119 *fol.* *See also* *Arahatta* (*formula D*).
Akkosaka, *°paribhāsako*, II. 58; III. 252; IV. 156; V. 169; 317.
Akkosati, IV. 277; 345.
Akkha, I. 112; V. 171; 174.
Akkhaṇavedhin, I. 284; II. 170 *fol.*; 202.
Akkhara, I. 72. *sākkharappabhedo*, I. 166; III. 223.
Akkhāta, IV. 285; 289; 322; V. 265; 267; 283.
Agati, *the four, in detail*: I. 72; II. 18 *fol.*; III. 274 *fol.*; IV. 370.
Agārika, I. 295; II. 206.
Agga, II. 201. *akkhāyati*, II. 17; 35. *cattāro °paññattiyo*, II. 17. *°padaṇ*, V. 320 *fol.* *cattāro °ppasādā*, II. 34. *°vatī*, I. 70; 243. *aggañño*, II. 27 *fol.*
Aggaḷa, I. 101; 137; IV. 231; 359; V. 65.
Aggāya, *pareti*, V. 2; 312.
Aggi, I. 136; II. 139 *fol.*; 199; 207. *the eleven, in detail*, I. 51. *the seven, in detail*, IV. 41; 44 *fol.* *ādinavā aggismiṇ*, III. 256. *°kkhandho*, IV. 128. *gahapat°*, IV. 41; 45. *°paricāriko*, *paricarati*, V. 263; 266; 268. *mahā-aggidāho*, I. 178. *agyāgara*, V. 234; 250.
Agyāgāra. *See Aggi*.
Agha, II. 128.
Anga, I. 115; II. 157; 170 *and passim*. *cattār°*, II. 79. *ajjhattikaṇ*, *bāhiraṇ*, I. 16 *fol.* *angena paripūro*, V. 10 *fol.* *pañcangavippahino*, *°samannāgato*, I. 161 *fol.*; V. 15 *fol.*; 29 *fol.* *parisuddhipadhāniyo*, II. 194.

- tad°, iv. 411. sotāpattiy°, iv. 405 *fol.* of Tipitakaṇ, the nine, ii. 7; 103; 178; iii. 86; 177; 361 *fol.* See also Magga, ariyatthangiko.
- Angana, v. 92; 94; 97 *fol.*; 103. an°, ii. 211.
- Angāra, iii. 97; 380; 407.
- Anguttha, iv. 127.
- Angula, vank°, iii. 6.
- Anguli, iv. 127. °pabbamattaṇ, iv. 102. °patodakaṇ, iv. 343.
- ✓Acelaṇa, i. 295; ii. 206. °sāvako, iii. 384.
- Accanta, i. 145. °nittho, °yogakkhemi, &c., i. 291 *fol.*; v. 326 *fol.*
- Accaya, i. 54; 59; 103; ii. 146 *fol.*; iii. 179; iv. 377.
- Accāyata, iii. 375.
- Acci, iv. 103; v. 9.
- Accuggacchati, accuggamma, v. 152.
- Accuta, iv. 295; 327.
- Accogāḷha, iv. 282; 287; 323 *fol.*
- Accha, iii. 101.
- Accharā, °sanghātamaṇṇaṇ, i. 10; 34; 35; 38; iv. 396.
- Accharika, iv. 263; 265.
- Acchariya (abbhuta dhammā), iv. 198.
- Acchiddakāri. See Chiddakāri.
- Aja, ii. 207.
- Ajaddhumārika, iv. 283; 287; 324.
- Ajina, °kkhipaṇ, i. 240; 295; ii. 206. khara°, ii. 207. °ppaveṇi, i. 181.
- Ajelaṇa, ii. 42 *fol.*; 209.
- Ajjava, i. 94; ii. 113; iii. 248.
- Ajjhatta, v. 79 *fol.* ajjhattaṇ vā bahiddhā vā . . . , i. 284; ii. 171. anavajjasukhaṇ, ii. 210; °v. 206. sukhadukkhaṇ, ii. 158. kāmaccando, &c., i. 272. cittaṇ, iv. 299. cetosamatho, ii. 92 *fol.*; iii. 86 *fol.*; 116 *fol.*; 297; iv. 360; v. 99; 131. ajjhattarato, iv. 312. rūpasāññi, arūpasāññi, i. 40; iv. 305; 348 *fol.* itthindriyaṇ, purisindriyaṇ, iv. 57. vūpasanta-citto, ii. 211; iii. 92; iv. 437. sankhittaṇ, iv. 32 *fol.* °saṇṇyojanaṇ, i. 63 *fol.* sati, v. 335 *fol.*
- Ajjhattika, angaṇ, i. 16 *fol.* āyatanāni, iii. 400; v. 52. dhātuvo, ii. 164. taphāvicaritāni ajjhattikassa upādāya, ii. 212.
- Ajjhāpanna, iv. 277; 280; v. 178; 181. an°, v. 181 *fol.*
- Ajjhāyaka, i. 163; 166; iii. 223.

- Ajjhārūha, III. 63 *fol.*
 Ajjhupekkhati, I. 126; 257; III. 194; 435.
 Ajjhūpagacchati, v. 87; 187 *fol.*; 210.
 Ajjhogāheti, III. 75; 368; IV. 356 (*v.l.* °gahetvā); v. 133.
 Ajjhopanna, III. 68; an°, II. 28; III. 242.
 Ajjhomucchita, III. 57 *fol.*
 Ajjhosāna, I. 66; IV. 400. ditthi°, kāma°, II. 11.
 Ajjhomadati, IV. 191; 193.
 Ajjhosita, II. 25.
 Ajjho haraṇa, v. 324.
 Añjali, °kamma, I. 123; II. 180; IV. 130. °karaṇīyaṃ, II. 34; 56; 183; III. 36; 134; 158; 162; 248; 279 *fol.*; 387; IV. 10; 13 *fol.*; v. 67.
 Aññatitthiya, II. 190; IV. 185; v. 230; 347. parib-
 bājako, I. 65; 115; 199; 240; II. 176; IV. 35 *fol.*; 338; 351; 378; v. 48 *fol.*; 106; 129; 185; 189.
 Aññathatta, I. 152; III. 66; 179; 256.
 Aññathā, °bhāvo, II. 10.
 Aññadatthudasa, II. 24; III. 202; IV. 89; 105.
 Aññamañña, aññamaññaṃ agāravo viharati, III. 247.
 Aññā, °cittaṃ, III. 437. ditth' eva dhamme, III. 82; 143; 192; v. 108; °phalo, IV. 428. sammad°, *see* Arahatta (*formula C*).
 Aññāta, anaññāte aññātamānī, III. 175 *fol.*
 Aññātukāmo, III. 192.
 Aṭaṭa, nirayo, v. 173.
 Aṭavī, °sankhepo, I. 178.
 Aṭṭha, vivek°, IV. 224; 233; v. 175.
 Aṭṭhaṅgika. *See* Magga.
 Aṭṭhami, I. 142; 144.
 Aṭṭhī, I. 50; IV. 129. °vedhaviddho, II. 114. °miñjā, IV. 129.
 Aṭṭhika, °sankhalikā, III. 324; °saññā, II. 17.
 Aṭṭhikaroti, III. 162 *fol.*
 Aṭṭhita, III. 219 *fol.*
 Addharatta, III. 407.
 Aṇḍa, IV. 125 *fol.*; 176; °kosa, IV. 126; 176.
 Aṇḍaka, v. 265; 283; 293.
 Atandita, II. 40; IV. 245.
 Atammaya, III. 444.
 Aticaritā (aticarittā), II. 61; IV. 66.
 Aticārin, III. 261.
 Atithi, III. 260. °bali, II. 68; III. 45.
 Atippago, IV. 35.

- Atimāteteti (v. l. °pāteteti), III. 205.
 Atimāna. See Māna.
 Atimilhaja, III. 226.
 Ativijjha, passati, II. 178.
 Atisitvā, v. 226; 256.
 Atihīna, IV. 282; 287; 923 foll.
 Attā, II. 21; IV. 219; v. 32. °anāgatapaccuppanna,
 I. 264 foll.; 284; II. 171; 202; III. 151; 154; 417;
 419; v. 33. attāṇ eko anto . . ., III. 400. sabbasaṇ-
 yojana°, III. 346.
 Attāññu, IV. 113 foll.
 Attabhāva, I. 134 foll.; 279; III. 412; IV. 200; 204;
 207. °paṭilābho, II. 159; 188; III. 122 foll.
 Attamana, III. 343; IV. 344.
 Attamanatā, I. 276; IV. 62.
 Attā, I. 149; 161; II. 52. n'etaṇ mama . . . na m'eso
 attā, I. 284 foll.; II. 164; 171; v. 188. attā pi attā-
 naṇ upavādati, I. 57; III. 255; 267 foll. attānaṇ
 jānāti: ettako 'mhi, &c., IV. 114. ekaṇ attānaṇ
 dameti . . ., I. 168; II. 68; IV. 45. attānaṇ pariharati,
 I. 89; 105; 148; 154; 293; II. 2; 228 foll.; 252;
 III. 129; IV. 109 foll.; v. 308. attānaṇ sukheti,
 II. 67; III. 45; v. 177. yathābhūtaṇ attānaṇ āvikattā,
 III. 65; v. 15. attanā va attānaṇ paccavekkhati,
 I. 53; 54; attanā 'va attānaṇ vyākaroṭi, III. 211;
 IV. 405; 407; v. 182. attanā paṇātipātā paṭivirato . . .,
 I. 297 foll.; II. 217; 219; 253; v. 304; 306 foll.;
 attanā assaddho hoti . . ., II. 218. attanā silasam-
 panno, &c.; III. 81. attani na samanupassati,
 III. 181. attakāmo, II. 21. attakāro, III. 337. attā-
 gutti, II. 72. attatthaṇ, see Attha. °adhipako,
 I. 150. °adhipateyyaṇ, I. 147. °bhāva, see that title.
 attabhāvi, II. 17. attarūpo, II. 120. attavadho, II. 73.
 attavyābādho, I. 157; 216; II. 179. attasañcetanā,
 II. 159. attasambhavo, IV. 312. attasammāpanidhi,
 II. 82. attahita, II. 95 foll. attahetu, see Hetu.
 attānuditṭhi, III. 447. attānuvāda, II. 121. attuk-
 kaṇsakaparaṇvambhako, v. 150. anattā, II. 52. °anu-
 passi, IV. 14; v. 359. °saññā, see Saññā.
 Attha, I. 35 foll. and passim. dhammo ca, I. 69;
 v. 222; 254. anatttho ca, v. 223 foll.: 231; 241;
 255; 260; 275. att°, par° ubhay°, I. 158; 216;
 III. 63 foll.; 230 foll.; IV. 184. . . . atthaṇ vibha-
 jati, I. 23. atthassa ninnetā, v. 226 foll.; 256 foll.
 atthaññū, III. 148; IV. 113 foll. atthassa patti,

v. 46 *fol.*. °abhinibbatteti, v. 47. °abhisamaya, III. 49. °upaparikkha, III. 381 *fol.*; IV. 221; 223; v. 126. °kavi, II. 230. °kāmo, III. 143. °kāmānukampako, IV. 32. °cariyā, II. 32; 248; IV. 219; 364. pacur°, IV. 94. °paṭisambhidā, *see that title*. °paṭisaṇvedi, I. 151; III. 21. °padaṇ, II. 189; III. 356. °vaso, I. 61; 77; 98; III. 72; 169; 237. °vādi, I. 204; II. 22; 209. °veda, *see Veda*. °saṅghita, III. 196 *fol.*; 244. neyy°, nīt°, I. 60. sad°, I. 144. samparāyiko, III. 364. sāthho, II. 147; III. 152; 381.

Anattha: adhammo ca, v. 222; 254. attho ca, v. 223 *fol.*; 231; 255; 260; 275.

Attharaṇa, II. 56; III. 53.

Atthiyo, kim°, v. 1 *fol.*; 311 *fol.*

Adukkhamasukha, I. 173. adukkhamasukhe āni-saṇso, IV. 442. *See also Jhāna (formula of fourth) and Vedanā.*

Addhāna, II. 1; 10. atitaṇ, anāgataṇ, v. 32.

Adhikaraṇa, I. 53, 75, 79; II. 16; 239; v. 72. °kāraṇako, III. 252.

Adhikaraṇasaṁmatha, v. 164, 167. *the seven, in detail*, I. 99; IV. 144. °samuppādavūpasamakusalo, v. 71; 201.

Adhikaraṇika, v. 164; 167.

Adhigaṇhāti, III. 33.

Adhigama, II. 148; IV. 332 *fol.*. vivesa°, IV. 22.

Adhicitta, I. 254; 256. -sikkhā, *see Sikkhā*.

Adhicca, °samuppannaṇ sukhadukkhay, III. 440.

Adhiṭṭhāti, I. 115 *fol.*

Adhiṭṭhāna, III. 363; v. 198.

Adhipateyya, *the three, in detail*, I. 147. dibba, III. 33. dhamma°, I. 109. sati°, II. 243.

Adhippāya, II. 81; III. 363; v. 65.

Adhippāyosa, I. 267; IV. 158; v. 48 *fol.*

Adhibhoti, v. 248; 232.

Adhimatta, II. 150; IV. 241.

Adhimattatā, II. 150.

Adhimāna, v. 162 *fol.*. °sacco, v. 162.

Adhimānika, v. 162; 169; 317.

Adhimuccati, IV. 145 *fol.*; 460; v. 17.

Adhimuccitā, III. 165.

Adhimuttakatā, nāna°, v. 34; 38.

Adhimutti, °kato, v. 34; 38. °pada, v. 36.

- Adhivacana, II. 70; 124 *fol.*; IV. 89. kāmānaṃ, IV. 285. Tathāgatassa, IV. 340.
 Adhivāsana, III. 387; 389.
 Adhivāsika (adhivāsaka), °jātiko, II. 118; 143; 153; III. 163; V. 132.
 Adhisīla, III. 133; IV. 25. *See also* Sikkhā.
 Anagāriyā, I. 49; 50.
 Anaṇa, °sukhaṃ, II. 69.
 Anaya, V. 156; 158; 160; 162.
 Anāgata, III. 400. °bhayaṇi, III. 100 *fol.* °maddhānaṃ, III. 106 *fol.* *See also* Atīta.
 Anāgāmi, I. 64; 120; II. 160; IV. 63; 292 *fol.*; 364; 372 *fol.*; 394; V. 85; 171. °phalaṃ, III. 272 *fol.*; 421; 441 *fol.*; IV. 276. °phalasacchikiriya, I. 23; 44; IV. 204; 208; 292 *fol.*; 372 *fol.*
 Anāgāmitā, III. 82; 143; V. 108; 300 *fol.*
 Anicca. *See* Nicca.
 Anāmantacāra, III. 259.
 Anālika, III. 352 *fol.*; 384 (*cf.* M. II. 178).
 Anīti, IV. 238.
 Anītiha, II. 26.
 Anukampaka, IV. 265; 267 *fol.*
 Anukampā, I. 64; 98; II. 159; III. 49; IV. 139. āmisa-°, dhamma-°, I. 92.
 Anukampī, sabbabhūta, II. 9. sabbapāṇabhūtahit°, II. 210; III. 92; IV. 249; 251; 255; 437.
 Anugata, sota° (*c. l.* sotānudhata), II. 185.
 Anuggaha, I. 92; 114; II. 145; IV. 167; V. 70.
 Anuggahita, °citto, III. 172.
 Anucariyā, III. 352.
 Anujivin, III. 44.
 Anuññeyya, II. 197.
 Anuṭṭhita, III. 290 *fol.*; IV. 300; 309.
 Anutappā (kālakiriya), I. 22; 77; III. 294.
 Anutāpiya, an°, III. 46.
 Anuttariyā, the six, I. 22. *in detail*, III. 284; 325 *fol.*; 452. ñāṇānaṃ, V. 37.
 Anuddayatā, III. 184.
 Anuddaya (anudayā), II. 176; III. 189.
 Anuddhaṇsa (anuddhastā), II. 126; III. 393 *fol.*; 397 *fol.*
 Anuddhaṇseti, I. 266; II. 126; III. 393 *fol.*; 397 *fol.*
 Anudhamma, °cārī, II. 8; *and see* Dhamma.
 Anudhammatā, II. 46.
 Anunaya, °saṃyojanaṃ, IV. 7 *fol.*

- Anupariyāyapatha, v. 195.
 Anupāta, i. 161.
 Anupubbanirodha, iv. 456. *the nine*, iv. 409.
 Anupubbavīhāra, *the nine, in detail*, iv. 410 *fol.*
 Anuppadassati, iii. 43.
 Anuppadātar, ii. 209.
 Anubuddha, ii. 1; iii. 14; iv. 105.
 Anubodha, an°, ii. 1; iv. 105.
 Anubodhi, v. 46 *fol.*
 Anumodati, iv. 411.
 Anuyanta, v. 22.
 Anuyāto, sappurisa°, iv. 236.
 Anuyoga, i. 14; 16; 17; iii. 249; iv. 460 *fol.*; v. 17 *fol.*; 136. an°, i. 14; 16; 17; v. 136. dūteyya-pahinagamana°, v. 205.
 Anurakkhaṇā, °ppadhānaṇ, ii. 16 *fol.*
 Anurujjhati, iv. 158.
 Anuloma, °paṭilomaṇ, iv. 448.
 Anulomika, i. 106; iii. 116 *fol.*
 Anuvāda, atta°, para°, ii. 121.
 Anuvicca, ii. 84; v. 88. °kāro, iv. 185.
 Anuvitakketi, iii. 333.
 Anuvyañjana, °ggāhi, i. 113; ii. 16; 39; 152 *fol.* anuvyañjanaso, iv. 279; v. 73 *fol.*; 81.
 Anusandati, iv. 47 *fol.*
 Anusaya, i. 44; ii. 157; iii. 74; 246; 443. *the seven, in detail*, iv. 9. adhiṭṭhānābhīnivesa°, v. 111. ahaṅkāra-mamāṅkāra-māna°, i. 132 *fol.* māna°, bhavarāga°, avijjā°, iv. 70 *fol.* nir°, iii. 246.
 Anusāriṇ, dhamma°, saddhā°, i. 74; iv. 10.
 Anusāsana, °pāṭihāriyaṇ, i. 292.
 Anusāsani, ii. 147; iii. 87; 89; 178; v. 24; 26; 49; 90; 338. °pāṭihāriyaṇ, i. 170; v. 327.
 Anusikkhati, iv. 282; 286; 323.
 Anuseti, iii. 246.
 Anusota, ii. 12. °gāmī, ii. 5.
 Anussati, *the ten, in detail*, i. 30; 42. *the six, in detail*, iii. 284; 312 *fol.*; 452; v. 329 *fol.* anussatānuttariyaṇ, iii. 284; 325; 328; 452.
 Anussarati, kalyāṇamitte, v. 336. Tathāgataṇ, dhammaṇ, sanghaṇ, *éc.*, i. 207 *fol.*; iii. 285 *fol.*; 312 *fol.*; 314 *fol.*; v. 329 *fol.*; 333 *fol.*; 336 *fol.* pubbenivasaṇ, i. 25; 164; iii. 323; 418; v. 34; 38; 68; 199; 211. petā ñāṭisalohitā, v. 132. anussaritā, v. 25; 28.

- Anussava, II. 191. 'ppasannānaṃ, I. 26.
 Anelagala, II. 51; 97; III. 114; 195.
 Anodarika, III. 120 *fol.*
 Anta, III. 399 *fol.* See also Dukkha, Loka.
 Antakara, II. 2. vijjāy°, II. 163.
 Antagāhika, II. 240; III. 130.
 Antagu, dukkh°, IV. 254; 258; 262.
 Antaḡaṇa, IV. 132.
 Antaradhāna (saddhammassa), I. 58; II. 147; III. 176 *fol.*
 Antarākathā, III. 167 *fol.*
 Antarāya, III. 306; IV. 320. pañcavassassa, III. 243.
 °kara, I. 161.
 Antalikkha, III. 239; IV. 199.
 Antavā. See Loka.
 Antimasarīra, II. 37.
 Antepura, rāj°, V. 81.
 Antojana, I. 152.
 Andha, I. 128. °bhūto, II. 72. °kāra, I. 56; II. 54; 130; III. 233.
 Anna, I. 107; 132; II. 70; 85; 203.
 Anvadeva, I. 11; V. 214.
 Anvāsatta, IV. 356 *fol.*
 Anvāhiṇḍati, IV. 374; 376.
 Apaca, IV. 245.
 Apacaya, IV. 280. °gāmī dhammo, V. 243; 277.
 Apajaha, III. 76.
 Apaṇṇaka, V. 85; 294; 296.
 Apadāna, V. 337 *fol.*
 Aparāṇṇa, tilamuggamāsa°, IV. 108; 112.
 Apaviyūhati, III. 187.
 Appassena, caturapasseno, V. 29 *fol.*
 Apāya, I. 55 *fol.* and *passim.* °mukhaṇ, II. 166; IV. 283; 287. khīṇāpayaduggativinipāto, IV. 405; 407; V. 182; 184.
 Apek[k]ha, sa°, III. 258; 433; IV. 60 *fol.* an°, III. 258; 347; 434.
 Appa, II. 26; 138.
 Appaka, V. 232 *fol.*; 253 *fol.*
 Appakiṇṇa, V. 15.
 Appaccaya, I. 79; 124; 187; II. 203; III. 181 *fol.*; IV. 168; 193.
 Appaṭivāṇa, I. 50; III. 41; V. 93; 95; 98 *fol.*; 104 *fol.*
 Appaṭivāṇitā, I. 50; 95.

- Appativānī**, II. 98; 195; III. 307 *fol.*; IV. 320.
Appatissa, II. 20; III. 7 *fol.*; 14 *fol.*; 247; 439.
Appamatta, II. 319. °vissajjako, III. 275.
Appamāda, I. 16, 17; III. 364; 449; V. 21. °adhi-
 gato, I. 50. °gāravatā, III. 330; IV. 28. appamādaṃ
 garukaroti, IV. 120 *fol.* kusalesu dhammesu, V. 126.
Appamāna, II. 73; V. 63.
Appameyya, I. 266.
Appātanka, III. 65 *fol.*; 103.
Appābādha, I. 25; II. 88; III. 30; 65 *fol.*; 103; 153.
Appābādhatā, I. 38.
Appiccha, III. 432; IV. 2; 218; 220; 229; 232;
 V. 124 *fol.*; 130; 154; 167.
Appicchata, I. 12; 16 *fol.*; 38; III. 219 *fol.*; 448
 IV. 280.
Ababa, nirayo, V. 173.
Abbaja, II. 39.
Abbaḥati, abbuhi, III. 55.
Abbuda, II. 3; V. 171; 174. nir°, II. 3.
Abbūhesika, III. 84 *fol.*
Abbokiṇṇa, IV. 13 *fol.*; 145 *fol.*
Abbhakkhāna, III. 290 *fol.*
Abbhakkhātun, an° kāmo, IV. 182.
Abbhantara, IV. 16; 19.
Abbhāna, I. 99.
Abbhutadhamma, II. 7, 178; III. 86; 177. Tathā-
 gatassa pātubhāvā, II. 130 *fol.* Ānande, II. 132 *fol.*
Abbhudetī, II. 50.
Abbhussukkatī, V. 22.
Abbhokāsa, II. 210; IV. 437; V. 65. abbhokūsika,
 III. 220.
Abbhikkanta, II. 104; 106 *fol.*; 210; V. 201. abhik-
 kantataro, II. 101; III. 350 *fol.*; V. 140; 143; 203;
 207 *fol.*
Abhicetasika, dīṭṭhadhammasukhavihāro. *See* Vihāra.
Abhiḥappi, III. 353.
Abhiḥātī, III. 384 *fol.* chaḥabhiḥātiyo, III. 383 *fol.*
Abhiḥāyati, III. 384 *fol.*
Abhiḥjhā, I. 280; III. 92; V. 163; 251 *fol.* °domanas-
 saṃ, I. 39; IV. 300 *fol.*; 457 *fol.*; V. 348; 351.
See also Sila (*ten precepts*, a).
Abhiḥjjhālu, I. 298; II. 30; 59; 220; V. 92 *fol.*;
 163; 269; 271; 284; 286 *fol.*; 296; 304 *fol.*
Abhiḥjjhitā, V. 265.
Abhiññā, *the six*, in detail, I. 255; III. 17; 28; IV. 421.

- chaḷabhiññācittay, i. 258. dandha°, khippa°, ii. 149;
 v. 63. °ya saṅvattati, iii. 325 foll.; v. 216; 238.
 °sacchikiriya, iii. 27 foll.
 Abhidhamma, *see* Dhamma. °kathā, iii. 106; 392.
 Abhinandati, iv. 411.
 Abhinandin, ii. 54.
 Abhiniggaṇhāti, v. 230.
 Abhinippileti, v. 230.
 Abhinibbatta, pathama°, iv. 40; 401
 Abhinibbatti, v. 121. an°, v. 121.
 Abhinibbatteti, attha°, v. 47.
 Abhinimmadana, iv. 189 foll.
 Abhinivajjeti, iii. 169 foll.
 Abhinivesa, iii. 363.
 Abhinīhāra, iii. 311. °kusalo, iv. 34.
 Abhippamodaya, v. 112.
 Abhippavutṭha, iv. 127.
 Abhippasanno, iii. 237; 270; 326 foll.
 Abhibhavati, abhibhū, anabhibhūto, ii. 24; iv. 89;
 94 foll.
 Abhibhāyatanāni, *the eight, in detail*, i. 40; iv. 305;
 348; v. 61.
 Abhirati, v. 122. an°, iii. 259; v. 72 foll.; 122.
 anabhiratasaññā, iv. 50.
 Abhiraddhi, an°, i. 79.
 Abhiraddho, iv. 185.
 Abhirūpa, ii. 86; 203 foll.
 Abhivādana, ii. 180; iv. 130. (bhikkhuniyā bhik-
 khuno), iv. 276.
 Abhivādeti (jijñe na abhivādeti), iii. 223; iv. 173.
 Abhisankhata, ii. 43; v. 343 foll.
 Abhisankhāra, i. 12. gamiya°, iv. 180 foll.
 Abhisajjani, v. 265.
 Abhisāñcetaṇṇa, v. 343 foll.
 Abhisanda, puñña°, kusala°, ii. 54 foll.; iii. 51; 337;
 iv. 245.
 Abhisamaya, attha°, iii. 49. sammāmāna°, iii. 246;
 444 foll.
 Abhisamācārika, ii. 243 foll. dhammo, iii. 14 foll.;
 422.
 Abhisameti, an°, iv. 384. sammatthābhisamecca,
 v. 50 foll.
 Abhisamparāya, ii. 61; 197 foll.; iii. 347 foll.;
 iv. 104.
 Abhisambuddha. *See* Buddha.

Abhisambhoti, iv. 241.

Abhisallekhika, iii. 117 *fol.*; 121; iv. 352; 357; v. 67.

Abhisitta, i. 107. anabhisitta-m-acalapatto, i. 108; ii. 87.

Abhiseka, ii. 87.

Abhiharati, abhihatthuy, v. 350; 352 (*cf.* Vin. Texts, ii. 440).

Abhihiṇṣati, iv. 419.

Amacca, i. 142; 152; 222.

Amata, i. 45 *fol.*; iii. 451; iv. 455. °ogadho, °pariyo-sāno, iii. 79; 304; iv. 46 *fol.*; 317; 387; v. 105. amatogadhā sabbe dhammā, v. 107. °gāmī, iii. 329. °dvāraṇ, v. 346. °dhātu, iii. 356. °ppatto, iv. 455. amatassa dātā, v. 226 *fol.*; 256 *fol.*

Am bhaka (ambaka), iii. 349; v. 139. attukkaṇṣaka-parav°, v. 150.

Ayo, iii. 16. °kapālaṇ, iv. 70.

Ayoniso. *See* Yoniso.

Arakkheyya, cattāri Tathāgatassa, iv. 82.

Arañña, °vanapatthāni, i. 60; iii. 138. °gato, iii. 353; v. 109 *fol.*; 207; 323 *fol.* bhikkhu alaṇ paṭisevituṇ, iii. 135. nālaṇ, ii. 252. °vihārena (Bhagavā) attamano hoti, iii. 343 *fol.*

Araññaaka, iii. 343; 391; iv. 291; 344; 435; v. 10 *fol.*

Arahatta, iii. 34; 421; 490; 493; 441 *fol.*; v. 209.

arahattāya patipanno, i. 120; iv. 204; 292 *fol.*;

372 *fol.* °patti, °patto, ii. 157; iii. 376; iv. 235.

°phalaṇ, iii. 272; iv. 276. °phalasacchikiriya, i. 23;

45. °maggo, iii. 391. *Formulae of Arahantship*: (A)

Khīṇā jāti vusitaṇ brahmacariyaṇ . . . itthattāya,

i. 165; 167; ii. 211; iii. 93; iv. 88; 179; 302; 402

fol.; v. 155 *fol.*; 162 *fol.* (B) eko vūpakattho

appamatto ātāpī pahitatto . . . itthattāya, i. 282;

ii. 249; iii. 70; 217 *fol.*; 301; 376; 399; iv. 235.

(C) khīṇāsavo vusitavā katakaraṇiyo ohitabhāro . . .

vimutto, i. 144; iii. 359; 376; iv. 362; 369; 371

fol.; (D) ñāṇaṇ ca pana me dassanaṇ udayādi . . .

punabbhavo, i. 259; iv. 56; 305; 448.

Arahāṇ, i. 109; ii. 134; iii. 376; 391; 436; 439;

iv. 364; 394; v. 120. akaṇṭako, v. 135. arahanto

pathamaṇ anukampantā anukampissanti, *cc.*, iv. 79

fol. arahataṇ anukaroti, i. 211. kinti anāgata ca

arahanto vijitay āgaccheyyuy, iv. 17; 20. sammā-

sambuddho, *cc.*, i. 22; 27; 110; 266. *See also*

Buddha.

Aritta, II. 201.

Ariya, IV. 145. ariyānaṃ [an]upavādako, °upavādi, I. 256; III. 19; 252; IV. 178; V. 68; 200; 317; 340. [na]alam°, IV. 363. ariyānaṃ adassanakamyatā, V. 145 foll.; 148 foll. ariyūposatho, I. 205 foll.; 212. āyatanāṃ, III. 441. indriyasamvaro, V. 206. uccasayanamahāsayanāṃ, I. 182. ñāṇāṃ, III. 451. ñāyo, II. 36; V. 182; 184. tuṇhībhaṇḍo, IV. 153. °dhammo, II. 69; V. 145 foll.; 148 foll.; 241; 274. dhovanaṃ, V. 216. paccorohanī, V. 251. pariyesanaṃ, II. 247. parisā, I. 71. °ppatto, II. 184. vamaṇaṃ, V. 219. virecanaṃ, V. 218. silakkhandho, V. 206. °sukhaṃ an° sukhaṃ, I. 81. sāvako, maggo, °saccāni, see Sāvaka, Magga, Sacca.

Ariyavaṇṣa, the four, II. 27.

Ariyavāsa, the ten, in detail, V. 29 foll.

Ariyavohāra, the four, II. 246.

Arīhatatta, IV. 145.

Alankāra, III. 239; 263 foll.

Alamattahadasatara, II. 180 foll.

Alāta, II. 95.

Allino, II. 201; V. 187 foll.

Avakassati, V. 74 foll.

Avakāsa, an°, I. 26 foll.; V. 169.

Avakujja, °pañño, I. 130.

Avakkhitta, II. 67; 69.

Avacara, atakka°, II. 189. parisā°, IV. 314.

Avajānāti, III. 164.

Avajja. See Vajja.

Avaññatti, anavaññattikāmo, II. 240; IV. 1 foll.

Avatiṭṭhati, tatra°, V. 299; 301.

Avatthā, anavatthacārikā, III. 171.

Avapakāsati, III. 145 foll.

Avabujjhati, IV. 96; 98.

Avalitta, ullitta°, I. 101.

Avasesa, an°, sa°, I. 20; 21; 88.

Avassava, an°, III. 334 foll.

Avassuta, I. 261; II. 240; IV. 128; 201. an°, I. 262.

Avāpuraṇa, IV. 374.

Avikkhepa, I. 83. bāhā°, IV. 193.

Avijja. See Vijja.

Avecca. See Pasādo.

Asaṇhira, IV. 141; V. 71 (r. l. °hira).

Asankheyya, II. 142.

Asi, I. 48; II. 117. °cammaṃ, III. 93.

- A s i t a, III. 40. °vyābhangī, III. 5. °pitakhāyitasāyita,
 III. 80; 82.
 A s u b h a. See Subha.
 A s u r a, II. 91; IV. 198 foll.; 206. °parivāro, II. 91.
 °kāyo, I. 143. devāsurasangamo, IV. 432.
 A s u r i n d a, II. 17; 53; III. 243; IV. 197.
 A s e c a n a k a, III. 237 foll.
 A s m i. See Ahaṇ, Māna.
 A s s a, II. 207; V. 271. °ājāṇīyo, I. 77; 244; II. 113 foll.;
 250 foll.; III. 248; 282 foll.; IV. 188; 397; V. 168;
 324. °khaḷunka, I. 287; IV. 190 foll.; 397; V. 166;
 323. °damma, II. 112. °dammāsārathi, II. 112; 114;
 V. 323 foll. °sadasso, I. 289. IV. 397. °medho, see
 Medha.
 A s s a t a r i, II. 73.
 A s s a t t h a, IV. 184.
 A s s a d d h i y a, III. 421; V. 146; 148 foll.; 158; 161;
 assaddhiyassa āhāro, V. 113; 117.
 A s s ā d a, I. 258; 260; II. 10. °anupassī, I. 50. °ditthi,
 III. 447.
 A s s ā s a, IV. 185. the four, I. 192. °ppatto, III. 297 foll.
 °passāso, IV. 409. °passāso catutthassa jhānassa
 kaṇṭako, V. 135.
 A h a ṇ, asmi, II. 212; 215 foll. °kāro, mamankāro, III.
 444. ahankāra-mamankāramanānusayo, I. 132 foll.
 °kāra . . . mānāpagataṇ manasaṇ, IV. 53.
 A h a h a, nirayo, V. 173.
 A h ā p a y a, III. 44.
 A h i, III. 306 foll.; IV. 320; V. 289 foll. °rājakulāni, II.
 72.
 A h i ṇ s ā, °sanyamo, I. 151.
 Ā k a p p a, V. 88; 210. °samppanno, III. 78.
 Ā k ā r a, °parivittakko, II. 191.
 A k ā s a, ananto, II. 184; IV. 40; 401; 410; 412; 420;
 427; 431; 434; 437; 450; V. 345. °ānañcāyatanay,
 see Vimokha. °kasiṇay, I. 41. °dhātu, I. 176;
 III. 34.
 Ā k i ṇ c a ṇ ṇ ā y a t a n a y, °upago, I. 268; IV. 40; 401.
 See also Jhāna (arūpa), Anupubbavīhāra, and Vimokha.
 Ā k i ṇ ṇ a, °vihāro, viharati, III. 104; IV. 4. °manusso,
 III. 215.
 Ā k o ṭ e t i, IV. 359; V. 65.
 Ā g a t i, III. 54 foll.; 60 foll.; 74.
 Ā g a n t ā, I. 63; II. 159. an°, I. 64; II. 160.

- Āgantuka, i. 10; iii. 41; 363.
 Āgamaṇa, °dittchiko, iii. 172.
 Āgāmi, i. 63; ii. 159.
 Āgāra, i. 156. ajjh°, ii. 70. ajjhāvasati, i. 281; ii. 52 foll. kūt°, i. 101; 137; 261; iii. 10; 12; 364; iv. 291; v. 21. kūtāgārasālā, i. 290. naḷ°, tip°, i. 101. bhus°, i. 241. santh°, ii. 207; iv. 179 foll. suññ°, iii. 353; iv. 199; 392; 437; v. 88; 109; 181; 207; 323 foll.
 Āgārika, ek°, dv°, satt°, i. 295; ii. 206. bandhan°, ii. 207.
 Āgāḷha, i. 283; 295 foll.
 Āgu, iii. 346.
 Āghāta, pañca °paṭivīṇayā, iii. 185 foll. an°, v. 80. nava °vatthūni, °paṭivīṇayā, iv. 408. dasa, v. 150.
 Āghāteti, v. 172.
 Āghātana, iv. 198.
 Ācameti, iii. 337.
 Ācāya, iv. 280. °gāmī dhammo, v. 243; 276.
 Ācariya, °kulaṇ, ii. 112. °dhanay, v. 347. pubb°, i. 192.
 Ācariyaka, iv. 310. sapubb°, ii. 170.
 Ācāma, i. 295.
 Ācāra, °gocaro, i. 63 foll.; ii. 14; 22; 39; iii. 113; 135; 151; 155; 262; iv. 140; 152; 172; 189; 352; 357; v. 23; 25; 71 foll.; 89; 133; 198; 338. mutt°, i. 295; ii. 206.
 Ācārin, an°, i. 211.
 Āciṇṇa, v. 74 foll.
 Ājañña, purisa°, v. 325 foll.
 Ājāṇīya, ass°, puris°. See Assa, Purisa. °jjhāyitaṇ, v. 323.
 Ājīva, micchā°, ii. 53; 240; 270. See also Micchatta. natthi Tathāgataṇ micchā-ājīvo, iv. 82. sammā°, i. 271. See also Magga (ariyaṅgaṇiko). °vipatti, i. 270. °sāmpadā, i. 271. parisuddhājīvo, iii. 124.
 Ājīvaka, iii. 276, 384. °sāvako, i. 217.
 Ājivin, lūkh°, v. 190.
 Āṇanya, iii. 354.
 Āṇi, ii. 32.
 Ātāpana, °paritāpanānuyogo, i. 296; ii. 207.
 Ātappa, i. 153; iii. 249; iv. 460 foll.; v. 17 foll.
 Ātāpi, ii. 13 foll.; iii. 38; 100 foll.; iv. 29; 177 foll.; 266 foll.; 300; 457 foll.; v. 84; 343 foll. See also Arabatta (B). an°, ii. 13.

- Ātithēyya, i. 93; iv. 68 foll.
 Ādariyaṇ, an°, v. 146; 148.
 Ādāna, °patinissaggo, v. 233; 253.
 Ādāyiṇ, sār°, vār°, v. 137.
 Ādāsa, v. 92; 94; 97 foll.; 103.
 Ādicca, i. 242; v. 22; 263; 266; 268. °bandhu,
 ii. 54.
 Ādiya, iii. 45 foll. °mukho, iii. 164 foll.
 Ādibrahmacariyika, i. 231 foll.
 Ādinava, °saññā, iii. 79. āyatakena gītassarena
 dhammaṇ bhaṇantassa, iii. 251. akkosakaparibhāsa-
 kassa, &c., iii. 252 foll. akaraṇiye kayiramāne, i. 57.
 kāmesu, vitakkesu, pītiyā, &c., iv. 439 foll. ko loke
 assādo, i. 258 foll. dantakattassa akhādane, iii. 250.
 °dassāvī, v. 181 foll. anādinavaddassāvī, v. 178; 181.
 ducarite, iii. 267 foll. puggalappasāde, iii. 270.
 mutthassatissa, &c., iii. 251. rājantepurappavesane,
 v. 81. sīvathikāya, iii. 268.
 Ādesanā, °pātihāriyaṇ, i. 170; 292; v. 327.
 Ādhāna, iii. 335; iv. 41.
 Ādhipacca, issar°, i. 62; 212; ii. 205; iv. 252; 256;
 260. paccek°, iii. 76.
 Ānāpāna. See Sati.
 Ānisaṇṇsa, v. 1; 311. itivādappamokkh°, lābhasakkā-
 rasilok°, ii. 26. mahā°, v. 106. sikkh°, ii. 243.
 ākāsaṇaṇcāyatane, &c., iv. 443 foll. adukkhamasukhe,
 iv. 442. upatthitasatissa . . . iii. 251. karaṇiye
 kayiramāne, i. 58. dantakattassa khādane, iii. 250.
 dāne, iii. 41. . . . diṭṭhiyā suppaṭividdhānaṇ, ii. 185.
 dhammasavane, iii. 248; 381; iv. 361. nekkhamme,
 avitakke, nippītiṇe, iv. 439 foll. mettāya cetovimuttiyā,
 iv. 150. yāguyā, iii. 250. sappurisaṇ nissāya, ii. 239.
 silavato silasampadāya, &c., iii. 253 foll. sucariṇe,
 iii. 267. sotāpattiphalasacchikiriyāya, iii. 441.
 Ānejjā, °ppatto, ii. 184; iii. 93; 100; 377 foll.
 Āpatti, i. 20 and passim. dve, i. 87. °kusalatā, °saññā,
 i. 84. °bhayāni (cattāri), ii. 240.
 Āpadā, ii. 68; 187; iii. 45; iv. 31.
 Āpātha, āpāthaṇ āgacchati, iii. 377 foll.; iv. 404.
 Āpādaṇa, i. 62; 132.
 Āpāyika, i. 265.
 Āpo, iv. 375. °raso, i. 32. °saññā, saññā, iv. 312; v. 7
 foll.; 318 foll.; 325; 353 foll. See also Dhātu.
 Ābādha, i. 121; iii. 94; 143; iv. 333; 415 foll.; 440.
 list of, v. 110.

- Ābādhika, III. 189; 238. ābādhikinī, II. 144.
 Ābhā, II. 130; 139; III. 34.
 Āmagandha, I. 280.
 Āmalaka, v. 170.
 Āmasati, v. 263; 266.
 Āmisa, *opposed to dhamma*, I. 91 *fol.* sa°, I. 81; III. 412. nir°, I. 81; III. 412; 354. °garū parisā, I. 73. °kiñcikkahetu, I. 128; v. 265; 267; 288 *fol.*; 293; 295.
 Āmisantara, III. 144; 184.
 Āya, II. 166; IV. 282 *fol.*; 286; 288; 323.
 Āyataka, III. 251.
 Āyatana, IV. 451 *fol.* ajjhattikaṃ, bāhiraṃ, III. 400. v. 52; 109. abhibh°, v. 61. ariya°, III. 441. kasināyatanāni, *the ten, in detail*, v. 46 *fol.*; 60. titt°, I. 173; 175. phass°, *see* Phassa. cakkhusmiṃ *acc.*, anicc°, dukkh°, anattānupassī, IV. 146; v. 359. cakkhuṃ bhavissati, te rūpā tañc' āyatanaṃ no patisaṃvedissati, *acc.*, IV. 426. cakkhuviññeyyā rūpā, *acc.*, III. 377; IV. 404. sati sati āyatane, I. 255; III. 17; 27; 82; 426. cakkhunā rūpaṃ disvā, *acc.*, I. 113. 176; II. 16; 39; 152 *fol.*; 198; 210; III. 99; 158; 163; 279; v. 30; 348; 351. na cakkhuṃ . . . phoṭṭhabbaṃ manasikaroti, v. 321.
 Āyasaṅkya, IV. 96.
 Āyācana, I. 88; III. 47 *fol.*
 Āyāsa, añ°, IV. 98.
 Āyu, I. 155; II. 63 *fol.*; III. 47. dibba, I. 115; III. 33; IV. 242; 396. sankhāto, IV. 139. °ppamāṇaṃ, I. 213; II. 126 *fol.*; IV. 138; 252 *fol.*; 261; v. 172. brahmena āyuna, *acc.*, santuttho, asantuṭṭho, IV. 76. °sankhāraṃ ossajjati, IV. 311, 313.
 Āyuka, app°, IV. 247. digh°, IV. 240. niyat°, IV. 396.
 Āyussa, dhammo, III. 145.
 Ārakā, sanghambā, IV. 202.
 Ārakkha, II. 120; III. 38; IV. 266; 270. °sampadā, IV. 281; 286; 322. °adhikaraṇaṃ, IV. 400. ek°, v. 29 *fol.* sat°, v. 30.
 Āragga, I. 65.
 Ārañṇaka, III. 100 *fol.*; 219; IV. 21; v. 66.
 Ārañṇakatta, I. 38.
 Ārañṇika, I. 24.
 Āraddha, I. 148. as°, I. 148. °viriyo, *see* Viriya.
 Ārabba, °vatthūni, attha, IV. 334.
 Ārabbhaja, III. 166 *fol.*

- Ārambho, ārambha-dhātu, i. 4. viriy°, i. 12, 16. sa°,
 ii. 42 *fol.*; 191. nir°, ii. 42 *fol.*
 Ārammaṇa, rūp°, arūp, i. 82. sankhat°, asankhat°,
 i. 88. sappītik°, nippītik°, i. 81. sāt°, upekkh°, i. 82.
 nāmarūp°, iv. 385.
 Ārādhaka, i. 69; v. 248; 329; 333; 335.
 Ārāma, i. 35; 37; 130; ii. 28. paribbajak°, ii. 176.
 Ārāmatā, ii. 28.
 Ārāmika, °samaṇuddeso, ii. 78; iii. 109. °pesako,
 iii. 275.
 Ārā, i. 112.
 Ārācāra, °virato, iv. 389.
 Ārācāriṇ, iii. 216; 348; iv. 249; v. 138; 205.
 Ārādhaka, v. 329; 333.
 Ārāadhanā, v. 211 *fol.*
 Āruppa, iv. 316. rūpe, v. 11.
 Ārūha, ii. 116; iii. 162.
 Ārogya, ii. 143; iii. 72; v. 135 *fol.* °mado, i. 146;
 iii. 72.
 Ārodana, iii. 268 *fol.*
 Āroha, °parināho, i. 288 *fol.*; ii. 250 *fol.*; iv. 397;
 v. 19. hatth°, ass°, iv. 107; 110.
 Ālinda, v. 65.
 Ālha, iii. 52.
 Ālhaka, ii. 55; iii. 337.
 Ālhakathālikā, iii. 369.
 Ālaya, ii. 34; 55; iii. 52. °rāmo, ii. 131.
 Ālassa, iv. 59; v. 136.
 Āli, °ppabhedo, ii. 166.
 Ālimpeti, i. 257; iv. 102.
 Āloka, i. 164; ii. 139; iii. 236. °saññā, saññī, ii. 45;
 211; iii. 93; 323; iv. 437; v. 207. °bahulo, iii. 432.
 Ālokita, ii. 104; 106 *fol.*; 210.
 Ālopa, ii. 209; iii. 301; iv. 318. °sahasakāro, v. 206.
 Ālopika, ek°, dv°, satta°, i. 295, ii. 206.
 Āvaṭṭa, ii. 123; 125.
 Āvaṭṭaniṇ, ii. 190; 194.
 Āvatti, anāvattidhammo. *See* Dhamma.
 Āvaraṇa, iii. 63.
 Āvaraṇatā, kamma°, kilesa°, vipāka°, iii. 436.
 Āvāsa, ii. 68; 168; iii. 46; 262. an°, iv. 345.
 Āvāsika (bhikkhu), i. 236; iii. 261 *fol.*; 366.
 Āvijjeyyāsi (v. l. avijj°, āviñj°, āvicc°, āviñch°), iv. 86.
 Āvila, i. 9; iii. 233. an°, i. 9; iii. 236.
 Āvī, c'eva raho ca, v. 350; 353.

Āvudha, iv. 107; 110.

Āveni, āvenika (*sic*), āvenikammāni, etc., v. 74 foll.

Āsaṅsa, i. 107.

Āsajja, iv. 374.

Āsatti, i. 138.

Āsana, °paṭikkhitto, i. 296; ii. 206. an°, iii. 389.

Āsandi, i. 181.

Āsabha, °ṇṭhānaṇ, ii. 8; iii. 9; 417; v. 33 foll.

✓ Āsava, i. 98; 165; 187; ii. 196; iii. 21; 245. an°, i. 81; 98; 107 foll.; 123 foll.; 234; 236; 273; 291; ii. 6; 36; 87; 146; 238; iii. 19; 29; 43; 114; 131; 166; iv. 13; 83; 140 foll.; 314 foll.; 400; v. 10 foll.; 36; 69; 132; 242; 340. s°, i. 81; v. 242.

Āsavānaṇ khayō, i. 107 foll.; 123 foll.; 232; 234; 236; 256; 258; 273; 291; ii. 6; 36; 44 foll.; 87; 146; 149 foll.; 183; 214; 238; 251; iii. 19; 69; 83; 114; 131; 153; 202; 262; 306; 319; 322; iv. 13; 83 foll.; 119; 140 foll.; 224; 291; 314 foll.; 400; v. 10 foll.; 36; 69; 94 foll.; 98; 105; 132; 174 foll.; 200; 211; 340; 343 foll. dasa dhammā saṅvattanti, v. 237. parikkhayaṇ gacchanti, v. 343 foll. āsavehi cittaṇ vimuttaṇ, ii. 154 foll. °samudayo, °nirodho, °nirodhagāminī paṭipadā yathābhūtaṇ pajānāti, i. 165; iii. 93. āsavānaṇ nidānasambhavo, etc., iii. 410; 414. kām°, bhav°, avijj°, i. 165; 167; 196; ii. 211; iii. 93; 414; iv. 179. ditṭhadhammikā, samparāyikā, v. 70. parikkhīnā, iv. 418; 434; 451 foll. °pariyādanaṇ, iv. 146. vighātāparilāhā, iv. 161. vadḍhanti, i. 85 foll. saṅvaraṇ pahātabbā, etc., iii. 387 foll.

khīṇāsava, i. 77; 109; 241; 266; iv. 370 foll.; v. 40; 174; 233; 253 foll. See also Arahatta (formula C). a°, v. 40. khīṇāsavassa ānubhavo. iv. 120. khīṇāsavassa balāni, iv. 224.

Āsā (dve), i. 86. vigatāso, i. 107; 108.

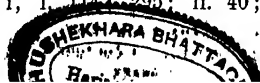
Āsātikā, v. 347 foll.; 351; 359.

Āsīdati, iii. 69; 373.

Āsīvisa, ii. 110; iii. 69.

Āhāra, iv. 108. the four, v. 52. avijjāya, etc., v. 113. vijjāvimuttiya, v. 114; 118. bhavatanhāya, v. 116. kabalinkāra°, iii. 192 foll. (see n. 10). °ṭṭhikā, sabbe sattā, v. 50; 55. nerayikānaṇ, etc., v. 269 foll. bhogaṇaṇ, etc., v. 136. sukha°, iii. 51. āhāre paṭikūlasaṇṇā (saṇṇi), iii. 79; 83; 142 foll.; iv. 49.

Āhāreṭi, i. 114; 295; ii. 40; 145; 206; iv. 167.



Āhuneyya, II. 56 and *passim*. °aggi, IV. 41; 45.
sāhuneyyako, II. 70; 145 *fol.*

Icchaka, III. 28.

Icchā, II. 143; IV. 293 *fol.*; 325 *fol.*; V. 40; 42 *fol.*;
157. °pakato, III. 119; 191; 219 *fol.* °vinayo, IV. 15;
V. 165; 167.

Iñjita, II. 45.

Iṭṭha, II. 66 *fol.* dasa iṭṭhā, V. 135.

Iṇa, III. 352; V. 324.

Iṭṭara (v. l. itṭara), II. 187.

Itikira, II. 191.

Itivāda, °ppamokkho, II. 26.

Itivuttaka, II. 7; 103; 178; III. 86; 177; 361 *fol.*

Iṭṭhāsa, I. 163; 166; III. 223.

Iṭṭhatta, I. 63; II. 82; 159; 203. *See also* Arahatta
(*formula A*).

Iṭṭhi, I. 28; 138; II. 115; 209; III. 68; 90; 156.
iṭṭhindriya, °kuttaṇ, &c., IV. 57 *fol.* kul°, III. 76;
IV. 16; 19. °rūpaṇ, &c., I. 1 *fol.*; III. 68. purisaṇ
bandhati, IV. 196.

Iddha, III. 215.

Iddhi, I. 145. *anekavibhayaṇ iddhividhayaṇ . . .* I. 170
fol.; 255; III. 17; 28; 82 *fol.*; 280; 425 *fol.*; V. 199.
āmisā°, dhammā°, I. 93. °pāṭihāriyaṇ, I. 170; 292.
samādhi is necessary for attainment of, III. 425.

Iddhika, evaṇmah°, V. 129.

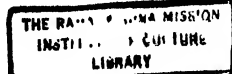
Iddhipāda, *the four*, IV. 125 *fol.*; 203; 225; 309; 463;
V. 175. *in detail*, I. 39; 297; II. 256; III. 82.

Iddhimā, I. 23; 25; II. 185; III. 340.

Inda (devānaṇ), I. 144. sa°, V. 325 *fol.*

Indriya (*personal, especially physical, faculties*), in-
driyānaṇ avekallatā, III. 441. indriyānaṇ paripāko,
V. 203. °paropariyatta, V. 34; 38. indriyāni vip-
pasannāni (vipassidati), I. 181; III. 380. indriyānaṇ
samatā (v. l. samatho), III. 375 *fol.* iṭṭh°, puris°,
IV. 57. purisindriyānaṇāni, III. 404. sant°, I. 65;
II. 38. °(a)saṇvaro, III. 360; IV. 99; V. 113 *fol.*; 136.
indriyesu (a)guttadvāro (dvārātā), I. 25; 94; 113;
II. 39; III. 70; 138; 173; 199; 301; 330; 430; 449
fol.; IV. 25; 166; V. 134. rakkhati cakkhundriyaṇ
cakkhundriye . . . manindriye saṇvaraṇ āpajjati,
I. 113; II. 16; 39; 152; 210; III. 99; 163; V. 348;
351. cakkhundriya— . . . manindriyasāṇvarasaṇvuto,
III. 387 *fol.*

47043



- the five (faculties of moral sense), iv. 125 foll.; 203
225; v. 56; 175. in detail, i. 39; 42 foll.; 297;
ii. 149 foll.; iii. 277; 282. the four, omitting pañña,
ii. 141. the three, i. 118 foll. pañcendriyāni mudūni,
ii. 151.
magic power (issariyāni), indriyāni okkhipati, iv. 264
foll.
Indriya (adj.), gutt°, i. 236. pākat°, i. 70; 266; 280;
iii. 355; 391; saṇvut°, i. 70; 266; iii. 391. samāhit°,
ii. 6.
Iriṇa, v. 156; 158; 160; 162.
Iriyati, iii. 451; v. 41.
Isi, ii. 24; 51. the ten, in detail, iii. 224; 229; iv. 61.
Issara, iv. 90. °ādhipaccaṇ, see Ādhipacca.
Issariya, iv. 263.
Issā, i. 95; 281; 299; ii. 203; 205; iv. 148; 349; 456;
465; v. 40; 42 foll.; 156; 209; 310; 361. an°, i. 95.
°malay, i. 105. °saṇyojanaṇ, iv. 8.
Issāsa, iv. 423.
Issukī, iii. 140; 335; iv. 2. an°, iii. 140; iv. 2.
Īsā, rath°, iv. 191.
Ukkaṇseti, ii. 27.
Ukkaṭṭhita, iii. 231; 234.
Ukkamma (v. l. okkamma), iii. 301.
Ukkalā (vassañ bhaññā), ii. 31.
Ukkā, i. 210; 257.
Ukkācīta, °vinītā parisā, i. 72; 285.
Ukkutika, i. 296; ii. 206. °ppadhānaṇ, i. 296; ii. 206.
Ukkūla, °vikulaṇ, i. 37.
Ukkoṭana, °vañcananikatisāciyogo, ii. 209; v. 206.
Ukkhepaniyakamma, i. 99.
Ugghetar, iv. 196.
Ugghātita, iii. 68 foll. ugghatitaññu, ii. 135.
Ucca, °ṭhāniyo, v. 82.
Ucchaṅga, °pañño, i. 130.
Ucchādāna, i. 62; ii. 70; iv. 54; 386.
Ucchindati, ucchejjissāmi, iv. 17.
Ucchu, iii. 76; iv. 279. °bijaj, i. 32; v. 213.
Ucheda, °vādo, iv. 174; 182 foll.
Uju, °kāyo, see Ānāpānasati. °gato, °gatiko, iii. 285 foll.:
315; v. 290 foll.; 329 foll.; 333 foll. °paṭipanno, see
Sangha. °papattiko, v. 290 foll. °bhūto, ii. 57; iv.
292.

- Ujjhaggeti, III. 91.
 Ujjhattibala, IV. 223.
 Uñcha, I. 86; III. 66 *fol.*; 104.
 Utthātar, IV. 285; 289; 322.
 Utthāna, III. 311. an°, IV. 195. °phalūpajivi, II. 135.
 °viriyādhigato, III. 45; 76. samāpatti—vutthānakusa-
 latā, I. 94. °sampadā, IV. 281; 286; 322.
 Utthāhika, III. 38; IV. 266 *fol.*
 Uṇṇata, II. 86. °oṇata, II. 86.
 Uṇṇānābhi, II. 73.
 Uṇṇā, III. 37; IV. 265; 269.
 Utu, IV. 138 *fol.*; °pariṇāmajay, II. 87; III. 131; V. 110.
 °parissayaṇ, III. 388. °saṇvaccharaṇ, II. 75.
 Utunī, III. 221. an°, III. 221; 226.
 Uttama, uttamangaṇ, IV. 278.
 Uttarāsaṅga, I. 67; 145; II. 146.
 Uttarimanussadhammo, III. 430; V. 88.
 Uttāna, °seyyaka, III. 6. parisū, I. 70.
 Uttānikaroti, III. 361 *fol.*
 Udaḥka, °āḥa, III. 52. °āḥaka, II. 55. °orohanto,
 II. 123. udakorohako, V. 263. udakorohaṇṇuṇyogo,
 I. 296; II. 206. °bubbulaṇ, IV. 137. °maniko, III. 27.
 °mallako, I. 250. °rahado, I. 9; II. 105; III. 25.
 °vāhako, I. 178. udakūpamo puggalo, IV. 11. udaka-
 lekhūpamo, I. 283.
 Udaḥpatta, III. 230 *fol.*; V. 92; 94; 97 *fol.*; 103.
 Udaḥpāna, IV. 171.
 Udaya, II. 199. °tthika, II. 199. °vyayo (khandhānaṇ),
 II. 15. udayatthagāmī, III. 143, 152 *fol.*; IV. 111; 234;
 271; 285; 289; 352; V. 15; 25; 28; 91. °bhayā-
 nupassī, II. 90; III. 32; IV. 153.
 Udāna, I. 67. *See also* Anga (Tipitaka).
 Udumbara, °khādiko, IV. 283; 287; 324.
 Uddalomi, I. 181.
 Uddasseti, IV. 66.
 Uddāpa, V. 194.
 Uddissa °kataṇ, I. 295.
 Uddesa, IV. 114; V. 50 *fol.* ek°, III. 67; 180. sa°,
 III. 418.
 Uddhaṇsota, I. 233; II. 134; IV. 14 *fol.*; 73 *fol.*; 146;
 380; V. 120.
 Uddhaggika, II. 68; III. 259.
 Uddhacca, I. 256; 282; III. 375; 421; 449; IV. 87;
 V. 142; 145; 148. *See also* Saṇyojana. °kukkuccaṇ,
see Nivaraṇa.

- Uddhata, II. 23; III. 391; v. 93; 95; 97; 142; 163.
 an°, II. 211; v. 93 *fol.*; 97; 104.
 Uddhambhāgiya. *See* Saṃyojana.
 Uddhasetā, I. 202 (v. l. uddhasto. *Com.* = upari
 dhaṃsito).
 Uddhastā, II. 211 (I. 202 *n.*). an°, II. 126.
 Uddhumātaka. *See* Subha, Asubha.
 Udraya, sukh°, dukkh°. *See* Sukha, Dukkha.
 Unnala, I. 70; 266; II. 26; III. 199; 355; 391. an°,
 I. 70; 266; III. 199; 391.
 Unnāminnāmi, IV. 237.
 Upakaṇṇakajāppi, III. 136.
 Upakaraṇa, II. 86. paravitta°, v. 264; 266; 283; 292.
 pahutavitta°, v. 290 *fol.*
 Upakkilesa, I. 207; II. 67; III. 386 *fol.*; v. 195.
 āgantuko, I. 10. olāriko, *etc.*, I. 253. vigata°, IV. 177.
 candimasuriyānaṃ, samaṇabrāhmaṇānaṃ, II. 53. jāta-
 rūpassa, cittassa, III. 16.
 Upakkhalati, III. 101.
 Upagāmiy, II. 6.
 Upaghāta, III. 173.
 Upajjhāya, II. 66; 78; III. 69.
 Upatṭhāka, I. 121; III. 31; 189. sangh°, I. 26; III.
 39. gilānūpatṭhākī, I. 26.
 Upatṭhāna, °sāray, I. 225. (mātāpitunnāṃ), I. 151.
 Upatṭhānasālā, II. 51; 197.
 Upatigacchati, upaccagay, III. 311.
 Upadaṇseti, III. 139 *fol.*; 264; v. 66.
 Upadahātābba, III. 196.
 Upaddava, I. 101.
 Upadhāna, ubhatolohitako°, I. 137; 181.
 Upadhi, nir°, I. 80; 138. °kkhaya, IV. 150. sankhaya,
 II. 24; III. 382. °paṭinissago, *see* Paṭinisagga. °su-
 khaṇ, I. 80.
 Upanāha, I. 95; 299; IV. 143; 349; 456; 465; v. 39;
 41 *fol.*; 156; 209; 310; 361. °vinaya, I. 91.
 Upanāhi, III. 260; 334; v. 123; 125; 156. an°, v. 124
fol.
 Upaṇijjhāyati, IV. 55.
 Upanidhāya, III. 181 *fol.* (dibbasukhaṇ) IV. 253
fol.; 257; 261.
 Upanibha, III. 324.
 Upanisa, sa°, an°, I. 198. hatūpaniso, III. 19; 200;
 360; IV. 99; 336; v. 4 *fol.*; 313 *fol.* °sampanno.
 III. 20; 200 *fol.*; 360; v. 4 *fol.*

- Upanisā, i. 198; iv. 351.
 Upanihātuṇ, v. 43; 45.
 Upapajja, iii. 415; v. 292; 294; 297; 299.
 Upapatti, v. 289 *fol.* dana°, iv. 239. devaloka°, i. 115.
 Upaparikkhā, iii. 381 *fol.*; iv. 221; 223; v. 126.
 Upaparikkhiṇ, iv. 221; 223; 296; 328.
 Uparajja, iii. 154.
 Upalikkhati, iii. 94; 96 *fol.*; 99.
 Upavajja, an°, iv. 82.
 Upavadati, v. 88.
 Upavādaka, ariyānaṇ. *See* Ariya.
 Upavasati, i. 142; 144; 205. upavuttho, i. 211.
 Upavāyati, iv. 46.
 Upavāsa, v. 40.
 Upavicāra, iii. 363 *fol.*; v. 134.
 Upasagga, i. 101.
 Upasanta, iii. 394.
 Upasama, iii. 325 *fol.*; v. 216; 238 *fol.* vitakk°, ii. 14. °anussati, i. 30; 42. anupasamarāmo, ii. 132. avūpasamo, i. 3.
 Upasampadā, iv. 276 *fol.* and *passim.* upasampādetabbo, v. 72.
 Upaseviṇ, vyatta°, iii. 136.
 Upassatṭha, udakūpassatṭha, iii. 226.
 Upahacca. *See* Parinibbāyin.
 Upaharati, ii. 87.
 Upahāra, ii. 87; iii. 33; v. 66.
 Upātivatta, ii. 15.
 Upādāna, upāyupādāna, v. 111. °k khayādhimutto, iii. 376 *fol.* °gato, iv. 69. °nirodho, i. 177. °kkhandhā, *see* Khandha.
 Upādisesa, iii. 143. an°, ii. 120; iv. 75 *fol.*; 202; 313. sa°, iv. 75 *fol.*; 378 *fol.*
 Upāyāsa, i. 144; 177; ii. 123; 203. sa°, i. 203; iii. 3; 429. an°, iii. 429.
 Upārad dha, v. 230.
 Upārambho, parūpārambho, ii. 181. °citto, iii. 175; iv. 25 *fol.*
 Upāsaka, i. 56 *fol.* and *passim.* kittāvatā hoti, iv. 220 *fol.* °caṇḍālo, °ratanāṇ, iii. 206. °parisa, ii. 132.
 Upāsikā, i. 88, and *passim.* °parisā, ii. 132. nikkhitā evaṇ niraye, sagge, v. 287. avisārada agāraṇ ajjhāvasati, v. 288.

- Upekkhaka, III. 169 *fol.*; 279; v. 30. *See also* Jhāna (*third*).
- Upekkhā, III. 185; IV. 47 *fol.*; 70 *fol.* *See also* Jhāna (*fourth*). °ārammaṇaṇ, I. 82. °cetovimutti, I. 39; III. 291; IV. 300; v. 301; 360. °nimittaṇ, I. 256. °sukhaṇ, I. 81; IV. 412. °sahagato, I. 42; IV. 300; 443. sahagatena cetasā, *see* Ceto, cetasā.
- Upasatha, gopālaka°, nigaṇṭha°, ariya°, I. 205 *fol.*; 211. atṭhangasamannāgato, IV. 248; 258 *fol.*; v. 83. navah' āgehi upavuttho, IV. 388. (upavasati), I. 142; 144; 205; IV. 248 *fol.* °pucchako, IV. 276.
- Uppatti, °paṭilābhikāni saṃyojanāni, II. 133 *fol.*
- Uppalaka, nirayo, v. 173.
- Uppalini, III. 26.
- Uppāda, I. 152; 286; 296. an°, I. 286; 296; II. 214; 249; III. 84 *fol.* tanh°, II. 248. citt°, III. 123; IV. 65.
- Ubbatuma, IV. 191; 193.
- Ubbāhikā, v. 71.
- Ubbejetā, II. 109; IV. 189.
- Ubhaṭṭhako, I. 296; II. 206.
- Ubhata, °bhāga-vimutto, I. 73; IV. 10; 77.
- Ummagga. *See* Magga.
- Ummujjati, IV. 11 *fol.*
- Ummattaka, IV. 248.
- Ummā, v. 61.
- Ummāda, v. 169.
- Ummujjamānaka, II. 182
- Uyyojana, uyyojanikapāṭisaṃyutto, IV. 233.
- Uyyodhika, v. 65.
- Urattāliṇ, II. 188; III. 54; 416; IV. 293.
- Urattthala, II. 174.
- Urabbha, I. 252; II. 207; IV. 41 *fol.* °ghātaka, I. 251.
- Ulūka, v. 289 *fol.* °pakkhiko, I. 241; 296; II. 206.
- Ullitāvalitta, I. 137; IV. 231.
- Usabha, I. 188; II. 207; IV. 41 *fol.*; 376; v. 347; 350; 359.
- Usīra, °nālimattāni, II. 199.
- Usu, II. 117; III. 162.
- Ussa, III. 359.
- Ussakkati, III. 241 *fol.*
- Ussankita, III. 128.
- Ussaṃjittvā, IV. 191.
- Ussadakaṇṭa, III. 231; 234.
- Ussādana, III. 89; 91-93.

- Ussāvabindu, iv. 137.
 Ussādeti, iv. 198; 201.
 Ussāpana, iv. 41.
 Ussāha, ii. 93; 195; iii. 75; 307; iv. 320; v. 93; 95;
 98 *fol.*; 104 *fol.*
 Ussuka, iv. 266 *fol.*
 Ussukkatā, v. 195.
 Ussūra, °bhattaṇ, iii. 260.
 Usseneti, ii. 214 *fol.*
 Ussolhi, ii. 93; 195; iii. 307; iv. 320; v. 93; 95; 98
 fol.; 104 *fol.*

 Ūmi, °jāto, iii. 232; 235. °ghāto, ii. 189. °bhayaṇ,
 ii. 123 *fol.*
 Ūsara, iv. 237.
 Ūhasati, iii. 91.

 Eka, °āgarika, i. 154; 295; ii. 206; iii. 129. °ārakkha,
 v. 29 *fol.* °āsanika, iii. 220. °cakkhu, i. 130. °bīj,
 i. 233; iv. 380; v. 120. °bhattiko, i. 212; iii. 216;
 260; v. 205. ekadhammo, i. 3 *fol.*; 11; 30; 43; v.
 50; 55. ekarūpaṇ, &c., i. 1 *fol.* eko pañho . . . uddeso
 . . . veyyākaraṇaṇ, v. 50; 55. eko puggalo, i. 33.
 Ekaṇsa, °-vacana, -vyakaraṇiyo, ii. 46. ekaṇsena
 upavadati, v. 190.
 Ekagga, cittaṇ, citto, i. 70; 266; ii. 14; 29; iii. 391.
 Ekaggatā, cittass', i. 36; iv. 40.
 Ekatta, v. 202.
 Ekanta, °kāḷako, iii. 406; iv. 11. °gato, iii. 326 *fol.*
 °dukkho, v. 289. °nibbidā, iii. 83; iv. 143; v. 216;
 238 *fol.* °paripunnno, °parisuddho, v. 204. sukho,
 ii. 231; iii. 409; v. 290 *fol.*
 Ekantalomi, i. 181.
 Ekālopiko, i. 295; ii. 206.
 Ekāhika, i. 295; ii. 206.
 Ekibhāva, iii. 289; v. 89; 164 *fol.*
 Ekodi, iii. 354. °bhāvo. *See Jhāna (formula of second).*
 °bhāvādhigato, i. 254; iii. 24; 425. °hoti, i. 254.
 Eja, an°, ii. 15.
 Eṇeyyaka, i. 48; ii. 122.
 Etadagga, ii. 17.
 Erakavattika, i. 47; ii. 122.
 Eḷaka, °mantara, i. 295; ii. 206.
 Eḷamūga, ii. 252; iii. 436; iv. 226. an°, iii. 437;
 iv. 226.

- Elagaḷa, an°, iv. 296; 328.
 Esanā, *the three, in detail*, ii. 41; v. 31. āmisa°,
 dhamma°, i. 93. pariy°, i. 93. samavayasat[t]hesano,
 ii. 41; v. 29 *fol.*.
 Esikā, iv. 106; 109.
 Ehipassika, nijjaro, ii. 198. nibbānaṇ, i. 158.
 dhammo, *see* Dhamma.
 Ehibhadantika, i. 295; ii. 206.

 Oka, v. 232 *fol.*; 253 *fol.* an°, v. 232 *fol.*; 253 *fol.*.
 Okāsa, i. 253; iv. 449.
 Okoṭimaka, ii. 85; iii. 385 *fol.*.
 Okkassa, iv. 16; 19; 65.
 Okkhipati, iv. 264 *fol.*.
 Ogacchati, iv. 101.
 Ogadha, nibbān° gāmi, ii. 26. amata°, *see* Amata.
 ogādhappatto, iii. 297 *fol.*.
 Ogha, ii. 200 *fol.* kām°, iii. 69.
 Ojavan, iii. 260.
 Ojā, iii. 396.
 Otṭha, iv. 131.
 Oṇata, °uṇṇata, ii. 86. °oṇata, ii. 86.
 Oṇojeti, iv. 210; 214.
 Otarati, otiṇṇa, ii. 123 *fol.*.
 Otāra, iii. 67; 259.
 Ottappa, i. 50; 83; 95; iii. 4 *fol.*; 352; iv. 11. °an,
 i. 50; 83; 95; iii. 421; v. 146; 148; 214. kusalesu
 dhammesu, v. 123 *fol.* °gāravatā, iii. 331; iv. 29.
 hir°, ii. 78; iv. 99; 151; v. 214.
 Ottāpiṇ, ii. 13 *fol.*; iii. 3 *fol.*; 7 *fol.*; 112; 434; iv.
 2; v. 124; 148. an°, ii. 13; iii. 3 *fol.*; 7 *fol.*; 112;
 iv. 1 *fol.*; 4 *fol.*; 23; 38; 109; 155; 217; 220;
 v. 123; 125; 146.
 Ottāpitā, an°, ii. 218.
 Odana, iii. 49; iv. 231. °kummāsupacayo, iv. 386.
 Odāta, iii. 239; iv. 94; 263; 306; 349; v. 62. °vasanaṇ,
 iii. 384; iv. 217.
 Odhunāti, iii. 365.
 Onītapattapāṇi, ii. 63.
 Opakkamika, ii. 87; iii. 131; v. 110.
 Opadhika, iv. 292 *fol.*.
 Opanayika, nijjaro, ii. 198. nibbānaṇ, i. 158. dhammo,
 see Dhamma.
 Opapakki, i. 188.

Opapātika, i. 232; 245; 269; ii. 5; 89; 186; 238;
iv. 12; 226; 399; 423 *fol.*; v. 265; 268; 286; 289;
291; 293; 296; 343 *fol.*

Opasamika, ii. 132.

Opātetī, iii. 137; 392 *fol.*

Obbhaggobbhagga, iv. 435 *fol.*

Obbhāsa, ii. 130; 139; iv. 302. *uttān°*, *gambhīr°*, ii.
105.

Oma, iii. 359.

Orabbhika, i. 251; ii. 207; iii. 303.

Orambhāgiyo. *See* Saṃyojana.

Oramattaka, iv. 22; v. 157; 164.

Oravitar, v. 149.

Oruddha, iii. 393.

Olārika, *nimittaṇ*, obhaso, iv. 309 *fol.*

Olaggati, iii. 384.

Olikhati, iii. 295.

Oligalla, i. 161; iii. 389.

Olubbha, iii. 298.

Ovaṭa, iv. 277.

Ovādaka, i. 25.

Osadhi, °tārakā, v. 62.

Ohita, °sota, iv. 391. °bharo. *See* Arahatta (*formula C.*).

Kaṇsa, iv. 393.

Kaṇsathāla, iii. 25.

Kakkasa, v. 265; 283; 293.

Kankhati, *Satthari*, *dhamme*, *dv.*, iv. 460; v. 17 *fol.*

Kankhā, ii. 79; 160; 185; iv. 152.

Kankhiṇ, ii. 174.

Kaccha, i. 197.

Kacchati, iii. 181 *fol.*

Kaṇcana, iii. 346.

Kaṇcuka, i. 145.

Kaṇṇā, ii. 205; iv. 128.

Kaṭasi, ii. 54.

Kaṭāha, *ayo°*, iv. 138.

Kaṭṭha, i. 124; ii. 95; iii. 6; iv. 72. *kaṭṭhaggi*,
iv. 41; 45.

Kaṭhala, i. 9; 124; 253; iii. 6.

Kaṇa, °bhakkho, i. 241; 295; ii. 206.

Kaṇājaka, i. 145; iv. 392.

Kaṇṭaka, *dasa*, v. 134; *sadda°*, v. 133 *fol.*; *a°*, *nik°*,
v. 135. *kaṇṭakāpassayiko*, i. 296; ii. 206.

- Kaṇṭha, iv. 131; 377.
 Kaṇḍaka, iii. 383.
 Kaṇḍu, saṇḥanti, iv. 437.
 Kaṇṇa, i. 47. °sotaṇ, iv. 86. °sukho, ii. 209.
 Kaṇṇikāra, v. 61.
 Kaṇha, iii. 241. °abhijāti, iii. 383 foll. kammaṇ,
 ii. 230. °maggo, v. 244; 278. dhammo, v. 232 foll.;
 253 foll. °vipāko, ii. 230 foll.
 Kataññutā, i. 61; ii. 226; 229. a°, i. 61; ii. 226;
 229; iii. 273.
 Katatta, i. 56. a°, i. 56. 47643
 Kataveditā, i. 61; ii. 226; 229. a°, i. 61; ii. 226;
 229; iii. 273.
 Kattar, ii. 102. (paṇḥaṇ), i. 103.
 Katthi, v. 157.
 Kathā, i. 130; 151; iii. 117; 184. anupubbi°, iv. 186;
 209; 213. tiracchāna°, iii. 256; v. 128; 185; 189.
 atiracchāna-, anānākathiko, iv. 153. dāna°, sīla°,
 sagga°, iv. 186; 209; 213. dukkathā, sukathā,
 iii. 181 foll. dhammiyā, ii. 51; iv. 307; v. 188; 192.
 viggāhika°, iv. 87.
 Kathāvatthu, tiṇi, i. 197. dasa (in detail), iv. 352;
 357; v. 67; 129 foll.
 Kadariya, ii. 59; iv. 79 foll.
 Kadali, ii. 73.
 Kadalimigapavarapaccattharaṇa, i. 137; 181;
 iii. 50; iv. 394.
 Kandara, ii. 210; iv. 437.
 Kapāla, i. 36; iii. 225. ayo°, iv. 70 foll.
 Kappa, kappassa asankheyyāni, ii. 142.
 Kappaṭṭha, iii. 402 foll.; iv. 160; v. 76.
 Kappaṭṭhiya, v. 75.
 Kappāsa, iii. 37; iv. 265; 269. kappāsiko, iv. 394.
 Kappiya, i. 84; 85. a°, °saññi, i. 84, 85.
 Kabalinkāra (kabalikāra), iii. 192 foll.; v. 336.
 Kamaṇḍaluka, v. 263.
 Kambala, iv. 394. kesa°, i. 240; 286; 295. vāla°,
 i. 240; 296.
 Kamma, i. 223; ii. 67; iv. 332. appati°, sappati°,
 i. 21. °āvaraṇatā, iii. 436. āveni°, v. 74 foll. kaṇhu,
 sukka, ii. 230 foll. kammassako, iii. 186. °pathā,
 dasa, v. 54; 57; 266; 268. kāya°, vaci°, mano°,
 i. 32, 104; 106; 110; 154; 261 foll.; 292 foll.;
 ii. 69; 87; 135; 237; 252; iii. 33; 129; 131; 150;
 269; 288 foll.; iv. 364; v. 212 foll.; 289 foll.; 350;

353. °khhaya, II. 230; 232. tajjaniya°, *etc.*, I. 99. ditthadhamma-, samparāyavedaniya°, *etc.*, IV. 382. dhamma-, adhammakammāni, *etc.*, I. 74. nava°, purāṇa°, I. 220; II. 197. kammāna° nidānasambhavo, *etc.*, III. 410; V. 262. °nidānasankhaya°, V. 262. nidānāni kammāna° samudaya°, I. 134; 135; 263 *fol.* °nirodho, I. 263; III. 410. pāpa°, I. 48; 139; 141; 149; 249; III. 354; V. 300 *fol.* pāpassa, kalyāṇassa kammassa pavatti, V. 86 *fol.* °phalūpajivī, II. 135. (Makkhalivādo), I. 286. yathākammūpago, *see s.v.* °lakkhaṇo, I. 102. °vādo, I. 287. vina°ya°, avinaya°, I. 74. °vipākajā ābādha°, V. 110. sañcetanika°, V. 292; 294; 297; 299. °samādāna°, III. 417; 419; V. 33; 35; 37. °ssako, *etc.*, III. 72 *fol.*; 186; V. 88; 288. sukkaṭadukkaṭāna° kammaphalā°, I. 268 *fol.*; IV. 226; V. 265; 268; 286; 289; 291; 293; 296.
- Kammañña, I. 9; III. 375; a°, IV. 333.
- Kammaññaatā, I. 9.
- Kammanta, kāya°, vacī°, mano°, V. 292 *fol.* khetta-kammantasāmantavohāro, III. 77. kurūra°, III. 383. sasa°vihita°, IV. 269; 272. paṭicchanna°, I. 60. °vipatti, I. 270. sakkacca° kammanta° adhiṭṭhāti, I. 115. *sāmpadā, I. 271. sammā°, micchā°, *see* Māga, Micchatta.
- Kammasakata°, III. 186.
- Kammāra, V. 263.
- Kammārāmatā, III. 116; 173; 293 *fol.*; 309 *fol.*; 330; 449; IV. 22; 24; 331; V. 163.
- Kammāsa, °kāri, II. 187.
- Kaya, II. 209; III. 226. vik°, III. 226. V. 205.
- Karajakāya, V. 300 *fol.*
- Karaṇā (=kāraṇā, *see s.v.*), I. 141. nāthakaraṇā dhammā, *the ten*, V. 23 *fol.* 89.
- Karaṇiya, V. 336. añño me ākappo, V. 88; 210. uttari°, V. 157; 164. cetanāya, V. 2; 312. kassakassa, gahapatissa, I. 229; 239. bhikkhussa, I. 230 *fol.* samāpa°, I. 229. kata°, *see* Arahatta. bahu°, III. 116.
- Karuṇā, I. 42; III. 185. cetovimutti, I. 38; III. 291; IV. 300; V. 360. °sahagatena cetasā, I. 183; 196; II. 129; 184; III. 225; V. 300; 345.
- Kaḷopi, °mukhā, I. 295; II. 206. °hattho, IV. 376.
- Kalalibhūto, III. 233.
- Kalaha, IV. 196; 401.
- Kalāya, V. 170.

- Kali, II. 3; 25; v. 171; 174; 324.
 Kalebara, II. 48, 50 (v. l. kaḷev°).
 Kalyāṇa, kalyāṇaṇ karoti, I. 138 foll. °kalyāṇena
 kalyāṇataṇaṇ, II. 222 foll. ādi°, majjhe, pariyoṣāṇa°.
 see Dhamma. °mittatā, °mitto, see Mittatā. °vāk-
 karaṇatā, I. 38. °vākkaṇaṇ, II. 97; III. 114.
 Kallitakusalo, III. 311; IV. 34.
 Kavi, cinta°, suta°, attha°, paṭibhāṇa°, II. 230.
 Kasata, parisa°, I. 72.
 Kasambu, °jato, II. 240; IV. 128; 201.
 Kasāvatta, sa°, a°, I. 112.
 Kasina, the ten, in detail, I. 41. °āyatanāni, the ten, in
 detail, v. 46 foll.; 60. paṭhavikasinaṣamāpattiparamo,
 &c., v. 47.
 Kasira, a°lābhī, II. 23; 36.
 Kassaka, I. 241. karaṇiyāni, I. 229; 239.
 Kahāpaṇa, I. 250. addha°, I. 250; v. 83 foll. kahā-
 paṇako, I. 48; II. 122.
 Kāka, v. 149. °peyya, III. 27.
 Kākacchati, III. 299.
 Kāma, I. 50; 266 III.; 410 foll. atṭhisankhalūpamā, &c.,
 III. 97. angārakāsūpamā, IV. 224; v. 97; 175.
 °ārāmo, &c., IV. 438. kāmesanā, II. 42. °kāmi, II. 62.
 kāmāṇaṇ (kāmesu) ādinavo, IV. 186; 209; 439 foll.
 kāmāṇaṇ adhivācanaṇ, III. 310; IV. 289. kāmāṇaṇ
 nidānasambhavo, &c., III. 410 foll. kāmāṇaṇ nissa-
 raṇaṇ, III. 245. kāmāṇaṇ pariñña, v. 64. kāmesu mic-
 chācāro, see Sila. kāmāṇaṇ samudayo, &c., II. 10. kām-
 attha, III. 229. °cchando, I. 134; see also Nivaraṇa,
 Saṃyojana (orambhāgiyā). °dhātu, see Dhātu. °nandi,
 sneho, &c., II. 10. nirujjhati, IV. 410. °parilāha, I. 68.
 II. 10. °bhava, I. 223. °bhogī, II. 6; 17; III. 351; IV. 281;
 438. bhogī, dasa, v. 177 foll. °bhogiseyyā, II. 244.
 °majjho, °pariyesanā, I. 68. yebbhuyyena sattā kāmesu
 palāṭṭhā, III. 5. °yogo, II. 10. °lābhābhijappī, III. 353.
 lābhakāmo, &c., II. 240. °vitakka, I. 68, see also
 Vitakka. °sankappa, III. 145; 259. °saṃyōjanātigo.
 III. 373. °sahagato, IV. 440. °sukhaṇ, I. 80; IV. 415.
 sabbe kāmā aniccā dukkhā vipariṇāmadhammā, II. 177.
 Kāmaguṇa, pañca, II. 125; III. 40; 69; 172; 312 foll.:
 315; IV. 55; 118; v. 272. in detail, III. 411; IV. 415;
 430; 449; 458; v. 203. kāmaguṇāṇaṇ adhivācanaṇ,
 III. 315. mānusakā, dibbā, v. 272 foll. pañcāhi kāmā-
 guṇehi samappito, IV. 239; v. 203.
 Kāmaṇ, yena°, IV. 192; 194.

Kāya, i. 54; 201; ii. 61; iv. 332. *constituent parts*, iii. 323; v. 109. abhāvita°, iii. 106 *fol.* group, asura°, i. 143.

āhārasambhūto, *acc.*, ii. 145. evaṇ-dhammo, evaṇ-bhāvī, evaṇ-anatīto, iii. 324. °kammaṇ, *see* Kamma. kāye avitarāgo, iii. 249; iv. 461; 463 *fol.* kāye asubhānupassī viharati, iii. 142 *fol.*; v. 109; kāye kāyānupassī, i. 39; 296; ii. 256; iii. 449; iv. 300; 457 *fol.* kāyena duccaritaṇ carati, *see* Duccarita. kāyena phusitvā, v. 11. °gatā sati, *see* Sati. cātummahābhūtikko, iv. 386. nānatta°, ekatta°, iv. 39 *fol.*; 401. nikattha°, anikattha°, ii. 137. °parihārikaṇ cīvaraṇ, ii. 209. passaddha° (passambhati), iii. 21; 285; iv. 176; v. 3; 329 *fol.*; 333 *fol.* passaddhakāyasankhāro, ii. 41; v. 29 *fol.* . . . pūraṇ nānappakāraṇa asucino, iii. 323; v. 109. bahudukkho bahuādinavo, v. 109. bhāvita°, abhāvita°, i. 250 *fol.*; v. 42 *fol.* madhurakajāto, iii. 69 *fol.* manomayo, *see that title.* °sakkhī, i. 74; 118; iv. 10; 451; v. 23. saviññāṇako, iv. 53. sāraddha°, v. 93; 95; 97. asāraddho, iv. 176. *with vācā and mano (ceto)*, i. 63; 152. kammantasandosavyāpatti, v. 292; 297. °kammantasampatti, v. 294 *fol.*; 298. kāyena . . . [a]dhammacariyā-[vi]samacariyā, v. 302 *fol.* kāyena . . . saṇsappati, v. 289 *fol.* °rauni, °moneyyaṇ, i. 273. °vanko, i. 112. °sankhāro, i. 122; ii. 158; 231. °sañcetanāhetu, ii. 157. °samācāro, iii. 186 *fol.* °suci, i. 273. °soceyyaṇ (kāyena . . . [a]soceyyaṇ), i. 271; v. 264; 266.

Kāyika (sukhaṇ), i. 81.

Kāra, atta°, para°, iii. 337.

Kāriṇ, khaṇḍakārī, chidda°, *acc.*, v. 158; 161. sam-pajāna°, v. 206.

Kāruñña, iii. 189.

Kāraṇḍava, iv. 172. samaṇa°, yava°, iv. 169 *fol.*

Kāḷaka, ii. 241. apagata°, iv. 186; 210; 213. vigata-kāḷako, iii. 49. vicita°, iv. 231.

Kāla, cattāro, ii. 140. kālaṇ jānati, iv. 114. °pakkho, ii. 18. °vādī, ii. 22; 209.

Kālakiriyā, i. 22; 77; 261 *fol.*; iii. 293; 295; 306; iv. 320.

Kālaññu, iii. 148; iv. 113.

Kālaññutā, ii. 101.

Kālānusāriya, v. 22.

Kālijallikā, i. 253.

- Kāveyya, III. 107.
 Kāsāya, kāsāyāni vatthāni, I. 107; II. 208; IV. 118; 274; 280.
 Kāsika, vatthaṇ, I. 248; III. 50.
 Kāsu, angāra°, IV. 224; V. 97; 175.
 Kiṇṇkara, °paṭissāvi, III. 37; IV. 265; 267 *fol.*
 Kiṇṇkaraṇīya, III. 113; 116; 258; V. 24; 27: 90; 338.
 Kiṇṇvādiṇ, I. 62.
 Kicca, II. 67. a°, II. 67. bahu°, III. 116. °kāri, III. 443. °karaṇīyaṇ, IV. 87.
 Kiccha, a° lābhi, II. 23; 36.
 Kiñcana, kāme akiñcano, V. 232 *fol.*; 253 *fol.*
 Kiṭṭha, III. 393.
 Kiṭṭhāda, III. 393.
 Kittī, II. 32. °sadda, kalyāṇo, I. 57 *fol.*; 180; III. 30: 39; 58; 253; 267 *fol.*; IV. 80. pāpako, I. 126; III. 30; 252; 267 *fol.*; 269.
 Kibbisa, II. 174 *fol.*; V. 75.
 Kimakkhāyiṇ, I. 62.
 Kimi, III. 241 *fol.*
 Kimpurisa, I. 77.
 Kimvādiṇ, I. 62.
 Kiriya, I. 286. kiriyaṇado, °vādī, I. 62; 287; IV. 180. a°, IV. 174; 180; 182 *fol.*
 Kilamatha, II. 48; 50; 199; III. 238.
 Kilesa, °āvarapātā, III. 436.
 Kīlita, hasitalapita°, IV. 55.
 Kukku, IV. 404.
 Kukkucca, I. 134; 282; V. 72. uddhacca°. See Nivaraṇa.
 Kukkuṭ-a, I, II. 42 *fol.*; IV. 47 *fol.*; 125. °cchapako, °potako, IV. 126; 176 *fol.* °sampātiko, I. 159.
 Kukkura, III. 75; 389; IV. 377; V. 271.
 Kuṭṭhārī, I. 141; II. 201; IV. 171.
 Kudumalaka, IV. 117; 119.
 Kuḍḍa, IV. 55.
 Kuṇapa, IV. 198; 201; 376 *fol.*
 Kuṇḍala, I. 254; 257; III. 16.
 Kutta, itthi°, purisa°, IV. 57 *fol.*
 Kud[d]āla-pitaka, I. 204; II. 199.
 Kuddha, IV. 96 *fol.* ak°, IV. 93.
 Kupita, III. 196 *fol.*; IV. 460; V. 18. pari°, II. 75.
 Kuppa, °dhammo, III. 128. a°. See Arahatta (*for-mula D*).
 Kubbara, IV. 191; 193.

- Kumuda, nirayo, v. 173.
 Kumbha, i. 130 *fol.*; v. 337. °upamā puggalā, ii. 104.
 °kārapako, iv. 102. °tṭhānakathā, v. 128. °tthenako,
 iv. 278.
 Kumbhī, i. 295; ii. 206.
 Kumbhila, ii. 123 *fol.*
 Kummagga. *See* Magga.
 Kurūra, °kammanto, iii. 383.
 Kula, *passim*. nicakulāni, *the fire, in detail*, i. 107; ii.
 85; iii. 226; 385. kulupako, iii. 136; 258 *fol.*
 °ppasādako, i. 25. °vaṇṇaso, iii. 43; iv. 61.
 Kusa, v. 234; 249 *fol.* °ciraṇ, i. 240; 295; ii. 206.
 Kusala, i. 58; v. 241; 274. akusalamūlāni, i. 201.
 °abhisando, ii. 54 *fol.*; iii. 51; 337. kammay, i.
 104; 292 *fol.* kusalāṇ bhāveti, iv. 109 *fol.* dhammo,
see Dhamma. kusalesu dhammesu, iv. 11 *fol.*; v. 90
fol.; 123 *fol.* °sañcetaniko, akusalasañcetaniko, v.
 292 *fol.*; 297 *fol.* samāpatti°, paracitta°, paracitta-
 pariya°, v. 156; 158; 162.
 Kusalaṭṭā, āpatti°, i. 84. samāpatti°, i. 94.
 Kusita, ii. 227; 230; iii. 3; 7 *fol.*; 127; 183; 433;
 v. 95; 97; 146; 153; 159; 329; 333; 335. °vatthūni,
 atṭha, iv. 332.
 Kussubbha, i. 243; ii. 140; iv. 100; v. 114 *fol.*;
 117; 119.
 Kuha, ii. 26. nik°, ii. 26.
 Kuhaka, iii. 111; v. 159; 161.
 Kuhanā, iii. 430; v. 159; 161.
 Kūṭa, i. 261. tulā°, kaṇṣa°, māna°, ii. 209; v. 205.
 °āgāraṇ, *see* Āgāra.
 Kūṭeyya, v. 167.
 Keṭubha, i. 163; 166.
 Keṭubhiṇ, a°, iii. 199 (*cf.* M. iii. 6).
 Keṭu, dhamma°, iii. 149 *fol.*
 Kevaṭṭa, iii. 31; 342; iv. 91.
 Kevaliṇ, ii. 9; 23; v. 16.
 Kesa, °kambala, i. 240; 286; 295; ii. 206. palita°,
 i. 138. °massu, i. 107; ii. 207; iii. 386 *fol.*;
 iv. 94.
 Kokanada, iii. 239.
 Kokāsaka, iv. 118 *fol.*
 Koṭṭhaka, iii. 30. dvāra°, iv. 206.
 Koṭūhala, iii. 206. °mangalo, iii. 439.
 Kodha, i. 91; 95; 283; 299; ii. 11; iv. 94 *fol.*; 148;
 456; 465; v. 39; 41 *fol.*; 156; 209; 310; 361.

- ak°, i. 95. °garu, °garutā, ii. 46 foll.; 84. °vinayo, i. 91; v. 165; 167.
- Kodhana, ii. 82; 203; iii. 334; iv. 94 foll.; v. 93; 95; 97; 123; 125; 142; 156; 165. ak°, v. 93; 95; 97; 104; 124 foll.; 167.
- Kopa, pātukaroti, i. 124; 187; ii. 203; iii. 181 foll.; iv. 168; 193.
- Komāra, °brahmacariyaṇ, iii. 224 foll.
- Kola, v. 170.
- Kolaka, iii. 49.
- Kolankola, i. 233; 235; iv. 381; v. 120.
- Kovida, ii. 44.
- Koviḷāra, iv. 117 foll.
- Kosa, °arakkho, iii. 57. rāja°, iv. 95.
- Kosajja, i. 11; 16; ii. 218; iii. 375; 421; iv. 195; v. 146; 148 foll.; 159; 161.
- Kosātaki, i. 32; v. 212.
- Klesa, cittaklesehi, v. 232 foll.; 253 foll.
- Koseyya, i. 181; iv. 394.
- Khaṇa, iv. 137.
- Khaṇḍaphulla, iii. 263.
- Khaṇḍicca, iii. 196.
- Khata, ii. 2; 4.
- Khattar, ii. 107.
- Khattiya, i. 66; 106 foll.; 162; ii. 86; 194; 207; iii. 151; 214; 299; iv. 259. °abhiseko, i. 107 foll.; ii. 87. °parisā, ii. 133. settho jane tasmiṇ gottapatisārino, v. 327 foll. khattiyi, iii. 226; 229.
- Khantar, ii. 116; iii. 161 foll.
- Khanti (khantī), i. 94; ii. 113; iii. 46; 248; 254 foll.; 372; 437; 441.
- Khandimaṇ, iii. 43.
- Khandha, upādānak°, i. 177; ii. 45; 90; iii. 32; iv. 153; 458; v. 52. dukkha°, i. 147; 177; v. 184. bhogak°, v. 84. puñña°, udakak°, iii. 336. rūpaṇ, &c., attato samanupassati, ii. 214. rūpaṇ . . . viññāṇaṇ atitānāgatapaccuppannaṇ ajjhattaṇ . . . i. 284; ii. 171; 202. rūpakkhandhe, &c. (pañcasu upādānakkhandhesu), aniccānupassī, dukkhānupassī, iv. 147; v. 109. rūpagato, &c., ii. 128; iv. 422. rūpassa, &c., samudayo, aṭṭhangamo, ii. 45; 90; iv. 153. rūpasochummaṇ, &c., ii. 17. . . . vimutti°, vimuttiñānadaśana°, i. 162. iii. 134; 271; v. 16. sīla°, samādhi°, pañña°, i. 125; 162; 291; ii. 20; iii. 15 foll.; 134; 171; v. 16; 326.

- Khama*, II. 152 *fol.*; III. 113; 138; 282 *fol.*; 389; V. 24; 26; 132. *ak*°, II. 147; 152 *fol.*; III. 112; 137; 156 *fol.* *addhāna*, *padhāna*°, III. 30.
Khaya, I. 107 *fol.*; 159; 221; 299; °*dhammo*, III. 54; °*anupassī*, IV. 146 *fol.*; V. 359.
Kharatta, I. 54.
Khaḷunka, *assa*°, *purisa*°, I. 287 *fol.*; IV. 190 *fol.*; 397 *fol.*; V. 166.
Khāṇu, I. 35; III. 389.
Khāra, I. 209.
Khāraka, IV. 117 *fol.*
Khārāpatacchika, I. 48; II. 122.
Khārika, V. 173.
Khiḍḍā, V. 203.
Khipa, I. 33; 287.
Khilā, *pañca cetokhilā*, IV. 460; V. 17.
Khiṇāsava. See *Āsava*.
Khiya, °*dhamma*, III. 269; IV. 374.
Khira, II. 95; 207.
Khīrodakībhūta, I. 70; III. 67; 104.
Khila, I. 141; IV. 192; 194.
Khuramunda, II. 241.
Khetta, I. 223; 229; 239; IV. 237; V. 38. °*kamman-tasāmantasaṃvohāro*, III. 77. *puñña*°, see *Puñña*. °*vatthupatiggahanaṃ*, II. 209. °*vatthūhi vadḍhati*, V. 137. *khettaññū*, IV. 419. a° III. 384; IV. 418.
Khema, III. 354; IV. 455; °*ppatto*, II. 9; IV. 455. See also *Yogakkhema*.
Kheḷa, I. 34; IV. 137.
Khoma, IV. 394.

Gaccha (v. l. *kaccha*), IV. 74.
Gajjitar, II. 102 *fol.*
Gaṇa, II. 34, 55. °*ārāmatā*, III. 422 *fol.*; go°, I. 229; V. 347; 359.
Gaṇana, II. 55.
Gaṇḍa, III. 310; IV. 289; 386.
Gati, I. 60; 112; II. 15; 17; 161. *the five*, IV. 459. *dug*°, I. 97; 138. *su*°, I. 97.
Gatta, *tilakāhata*°, I. 138.
Gaddūhana, IV. 395.
Gadrabha, I. 229.
Gadhita, V. 178; 181. a°, V. 181 *fol.*
Gantar, II. 116; III. 161 *fol.*
Gantha, °*paṃocano*, II. 24.

- Gandha, akkhamo, khamo gandhāṇaṇ, III. 158 *fol.*
 itthi°, purisa°, I. 1; III. 68. °jātāni, I. 225. mūla°
 (māla°) sāra°, puppha°, I. 225; V. 22, *see also* Māla.
 °sañcetanā, °taṇhā, &c., IV. 147; V. 359, *see also*
 Āyatana.
- Gandhabba, II. 39; IV. 200; 204; 207.
- Gabbha, IV. 289 *fol.*
- Gabbhinī, I. 295; II. 206; III. 226.
- Gamana, II. 48 *fol.* agati°, II. 18. °āgamanasam
 panno, V. 15.
- Gamika, °cittaṇ, III. 185.
- Gambhira, parisā, I. 70. gambhirasita, IV. 237.
- Gamma, III. 325 *fol.*
- Garu, II. 46 *fol.*; 84. °tṭhāniyo, III. 21; 393 *fol.*
 °dhammo, IV. 276; 280.
- Garukaroti, III. 76.
- Garutta, V. 164 *fol.*
- Galagalā-yati- (r. l. gaḷa-) -yante deve, V. 114 *fol.*;
 117; 119.
- Gahaṭṭha, sa°, III. 114; 116; 258. gahaṭṭhaka, II. 35.
 III. 296.
- Gahaṇī, saṃsuddhagahaṇiko, III. 154; 223.
- Gahana (gahaṇa), I. 153; III. 128.
- Gahapati, III. 391 *and passim.* °aggi, IV. 41; 45.
 ājīvakasāvako, I. 217. karaṇīyāni, I. 229; 239. kas-
 sako, I. 229; 239; 241. °civaradharo, III. 392.
 mahāsālo, II. 86. IV. 239. gahapatiko, I. 66.
 brāhmaṇagahapatiko, I. 110.
- Gāthā, catuppādā, II. 178. *See* Anga (Tipitaka).
- Gādha, II. 107; V. 202 *fol.*
- Gāmagāmika, III. 76; 78; 300.
- Gāmaṇika, III. 76; 78; 300.
- Gāmaṇigama, III. 108; IV. 365; 368. sevitaḅbaṇ,
 V. 101.
- Gāmadhamma, I. 211; II. 209.
- Gāmantanāyaka, III. 189.
- Gārava, a°, II. 20; III. 7 *fol.*; 14 *fol.*; 247; 340;
 IV. 84.
- Gāravatā, satthu°, dhamma°, &c., III. 330 *fol.*;
 423 *fol.*
- Gālha, II. 174 *fol.*; 241; III. 257; V. 169; 318.
- Giddha, II. 2; III. 68.
- Gini, mahā°, III. 347.
- Gimhāna, IV. 138 *fol.*
- Giri, II. 210; IV. 437.

- Gilāna, i. 120; iii. 38; 143 *fol.*; iv. 333; 335; v. 72 *fol.*
 ^oupatthako-i, i. 26; iii. 143 *fol.* ^osāla, iii. 142.
 Gihi, i. 49; 69; 74; 98; ii. 65; 69; iii. 116. kāmabhogī, iv. 438. gihināṇ alābhaya parisakkati, iv. 345 *fol.* ^odhammo, iii. 41. ^osukhaṇ, i. 80. ^oparisā, iii. 184. ^osaṇsaggo, iii. 258. sambodhiparāyano, iii. 211.
 Gīveyyaka, i. 254; 257; iii. 16.
 Guṇa, iii. 375.
 Gutta, attā^o, iii. 6. ^odvāro, ^odvārata. See Indriya.
 Gutti, iv. 106 *fol.*; 109.
 Gumba, maccha^o, i. 9.
 Guyha, iv. 31.
 Guḷāguṇḍikajāto, ii. 211. See Preface to Vol. II., p. 4; cf. S. ii. 92; iv. 158.
 Guhā, ii. 210; iv. 437. guhāsayo, iv. 98.
 Gūtha, ^obhānī, i. 128.
 Gedha, i. 154; iii. 312 *fol.*; 315 *fol.*
 Geyya. See Anga (Tipiṭaka).
 Geruka, i. 210.
 Gelāñña, i. 219; iii. 298; iv. 333; 335.
 Go (gāvī), i. 205; 229; ii. 42 *fol.*; 75; 95; 109; 207; iv. 418; v. 271. ^ovajjhūpamaṇ jīvitaṇ manussānaṇ, iv. 138.
 Gopada, iii. 188; iv. 102.
 Gokaṇṭaka, i. 136.
 Goghātaka, iii. 302; 380.
 Gocara, ii. 33; iii. 121; 128; iv. 346. ācāra^o, see Ācāra. ^okusalo, iii. 311; iv. 34; v. 347 *fol.*; 351 *fol.*; 359. a^o, iii. 389; iv. 345.
 Goṇaka, i. 181. goṇakatthato, i. 137; iii. 50; iv. 94; 231; 394.
 Gotamaka, iii. 276.
 Gotta, ^opaṭisārī, v. 327 *fol.*
 Gotrabhu, iv. 373; v. 23.
 Gopānasī (-nasī), i. 261; iii. 364; v. 21. ^ovanko, i. 138.
 Gopālaka, v. 347; 350; 359; ^ouposatho, i. 205.
 Gopītaka, iii. 188.
 Goppaka, iv. 102.
 Gomaya, i. 209; 295; v. 234; 250; 263; 266; 268. ^obhakkha, i. 241; 295.
 Govikantana, iii. 380.
 Govinda, iii. 373.
 Gosālā, i. 188.
 Ghaṭika, v. 203.

- Ghaṭṭeti, III. 343.
 Ghana, eka°, III. 378.
 Ghamma, III. 187 *fol.*
 Gharāvāsa, II. 208.
 Ghāsa, °echādo, I. 107; II. 85; III. 385.
 Ghosa, I. 228. °ppamāṇo, II. 71. parato, I. 87.
- Cakka, I. 110 *fol.*; II. 37. *the four, in detail*, II. 32.
 dhamma°, I. 23; 110; II. 34; 120; 131; III. 151;
 IV. 313. brahma°, II. 9; 24; III. 9; 417; V. 33; 37.
 °samārūho, I. 178; III. 66; 104.
 Cakkavattiṇ, I. 76; 109; II. 133; 245; III. 147 *fol.*;
 365; IV. 89; 105; V. 22.
 Cakkhu, a°, III. 250; 256. eka°, dvi°, I. 128 *fol.*
 dibba°, I. 165; 256; 281 *fol.*; III. 19; 29; 418;
 IV. 85; 141; 143; 178; 291; V. 13; 35; 38; 68;
 200; 211; 340. dhamma°, IV. 186. °bhūta, V. 226
 fol. °sotaṇ, I. 281. hata°, I. 129. *See also* Ayatana,
 Indriya, Samphassa.
 Cakkhuka, dibba°, I. 23; 148.
 Cakkhumāṇ, I. 116; 124; IV. 106.
 Cankama, I. 114; 183; III. 29; IV. 87.
 Caṇḍāla, I. 107; 162; II. 85; III. 214; IV. 376. brāh-
 mana°, III. 228.
 Catukundika, III. 188.
 Canda, I. 227; II. 139 *fol.*; III. 34; V. 22. °maṇḍala,
 I. 283.
 Candana, I. 9; 145; 226; III. 237. kāsika°, III. 391;
 IV. 281. lohita°, V. 22.
 Candanikā, I. 161.
 Candima, °suriyo, I. 227; II. 53; 130.
 Capala, III. 199; 355; 391.
 Camma, °yodhi, IV. 107; 110. siha°, dīpi°, IV. 393.
 chaviṇ chindetvā cammaṇ chindati, IV. 129.
 Caraṇa, II. 63; 163; V. 327. vijjā°, II. 163; V. 327.
 Carapura, V. 133 *fol.*
 Calaka, IV. 107; 110.
 Cāga, I. 152; 210; 299; II. 62; III. 34; 44; 80; V. 96.
 āmisā°, dhamma°, I. 92. °kathā, III. 181. °dhanāṇ,
 III. 53; IV. 4 *fol.* mutta°, V. 331; 336. °sāmpadā
 (°sāmpanno), I. 62; II. 66; III. 53; 181; IV. 221;
 223; 271; 273; 284; 288; 322. *See also* Anussati
 and Anussarati (Tathāgataṇ, &c.).
 Cāgavaṇ, III. 183; IV. 217; 220.
 Cātuddisa, III. 135.

Cāra, samavatta°, iii. 257.

Cārikā, digha°, iii. 257.

Cikkhalla, iii. 394.

Cingulaka, v. 203.

Cingulāyitvā, i. 112.

Citta, ajjhattaṇ sankhittaṇ, bahiddhā vikkhittaṇ, iv. 32. ajjhattaṇ me cittaṇ thitaṇ . . ., iv. 299. aññā° upatthāpeti, i. 73; iii. 437. ārā samādhimhā, iv. 87. itthaṇ pi te mano iti pi te cittaṇ, i. 170. upak-kiliṭṭhaṇ, i. 207 foll. cittaṇna unnati, iv. 211; 215. cittaṇna upakkilesa, ii. 67. cittaṇna' ekaggatā, see Ekaggatā, Ekagga. cittaṇna nimittaṇ, iii. 423. cittaṇ vasa vatteti, iv. 34. cittaṇ cittaṇnupassī, see Satipat-thāna. para-, sa-cittapariyāyakusalo, v. 92; 94; 96; 98; 103. abhippamodayaṇ, v. 112. amissikataṇ, iii. 377; iv. 404. °alankāraṇ, iv. 62; 236. °kathiko, i. 24. kalla°, mudu°, vinīvaraṇa°, udagga°, iv. 186; 209; 213. °kleso, v. 232 foll.; 253 foll. °kkharo, °vyañ-jano, i. 72 foll.; iii. 107. °kkhepo, iii. 119; 219; v. 169; 318. thitaṇ, ānejjappattaṇ, ii. 211; iii. 377; iv. 404 foll. [a]dantaṇ, i. 6. nikaṭṭha°, anikaṭṭha°, ii. 137. paduttha°, i. 8; iv. 92; 136. parittaṇ, appamāṇaṇ, v. 299 foll. parisuddhaṇ, pariyodātaṇ, &c., iv. 177. °pari-suddhipadhāniyaṇaṇ, ii. 195. pasanna°, i. 8; iv. 186; 209; 213. °ppakopano, iv. 96. °bhāvanā, i. 10. [a]bhā-vita° (cittaṇ [a]bhāvitāṇ, i. 5 foll.; 61; iii. 106 foll.; v. 42 foll. [a]mahaggaṇaṇ, sa-an-uttaraṇ, i. 255; iii. 18; 29; 280; 425; v. 199. metta°, i. 10; iv. 89; 104; 395. yathāpabbajjāparicitaṇ . . ., v. 107. [a]rak-khitaṇ, i. 261 foll. (na) rāga-, dosa-, moha-pariyutṭhi-taṇ, iii. 285 foll.; 312 foll.; 314; v. 329 foll.; 333. rāgānuddhastāṇ (-anuddhastāṇ), ii. 126; iii. 393 foll.; 397 foll. lahuparivattaṇ, i. 10. vasibhūtaṇ, i. 165. °vipatti, i. 268. °vipallāso, ii. 52. [a]vimuttaṇ, i. 255; ii. 154 foll.; iii. 18; 29; 120; 280; 425; iv. 344; v. 199. vimocayaṇ, v. 112. vivekaninnaṇ, -poṇaṇ, &c., iv. 233; v. 175. [a]vūpasantaṇ, i. 3 foll.; [a]vyāpannaṇ, i. 262. °sankhāro, v. 111. sankhittaṇ, vikkhittaṇ, i. 255; iii. 18; 29; 280; 425; iv. 32; v. 199. santhapetabbāṇ, &c., ii. 94. sappabhāsaṇ, iv. 86. samādaṇaṇ, v. 112. [a]samāhitaṇ, i. 148; 164; ii. 211; iii. 17; 29; 280; 425; iv. 177 foll.; v. 199. sa-, vīta-rāgaṇ, -dosaṇ, -mohaṇ, i. 255; iii. 17; 29; 280; 425; iv. 402 foll.; v. 199. samma°, v. 233; 253 foll. samma-, micchāpanihitaṇ, v. 87.

sammāvimutta°, III. 377; IV. 404 *fol.* paññāya, cetasā, suparicitaṇ, IV. 402 *fol.* °sampadā, I. 269. sukataṇ, subhaviṭaṇ, &c., III. 245. susamahitaṇ, I. 165.

anuddhaṇseti, II. 126; III. 393; 397. ekodihoti, II. 157. namati, III. 172; IV. 392 *fol.*; 460; V. 18. niggahāti, III. 435. pakkhandati, pasidati, I. 207 *fol.*; III. 245 *fol.*; IV. 438 *fol.* paggaṇhāti, I. 296; II. 15; 74; III. 435; IV. 462. padahati, I. 296; II. 15; 74; IV. 462. parisodheti, II. 211; IV. 437; V. 207. pasādeti, IV. 135 *fol.* vimuccati, II. 211; III. 245; IV. 126 *fol.*; 135; 344; 438; V. 343 *fol.* santitṭhati, II. 157; III. 245; IV. 438 *fol.* sannisidati, II. 157. samādhīyati, II. 157; V. 329 *fol.*: 333 *fol.*; 342.

adhi°, I. 240; III. 106; 327; V. 72 *fol.*

Citta (*adj.*), ajjhataṇ vūpasanta, II. 211; III. 92; IV. 437; V. 207. arukūpama°, vijjūpama°, vajirūpama°, I. 124. alina°, V. 149. avara°, avyāpajja°, asankiliṭṭha°, viśuddha°, I. 192. āhata°, IV. 460; V. 18. ujugata°, III. 285; V. 329 *fol.*; 333 *fol.* [an]upārambha°, III. 175; IV. 25 *fol.*; V. 146; 149. khitta°, II. 52. avikkhitta°, III. 175; V. 149. nikaṭṭha°, II. 137. paṭibaddha°, IV. 60 *fol.* pariyādinna°, IV. 160. pasanna°, IV. 209; 213; 395. metta°, V. 81. [sa]vimutto, III. 15; V. 29. vibbhanta°, I. 70; II. 30; III. 391. (a)vyāpanna°, II. 59; 220; 255; V. 93 *fol.*; 97; 104; 265; 267; 270; 284 *fol.*; 293; 296; 303 *fol.* [a]sankiliṭṭha°, V. 93 *fol.*; 97; 104. supatitṭhita°, V. 195.

Cittantara, V. 300 *fol.*

Cittatā, upārambha°, V. 145 *fol.*; 148 *fol.*

Cittikatvā, III. 172.

Cintā, °kavi, II. 230.

Cintī, duccintita°, sucintita°, I. 102.

Cinteyya, acinteyyāni, *the four*, II. 80.

Cira, I. 295; II. 206.

Ciraka, °vāsiko, I. 48.

Ciriṭṭikā, III. 397 *fol.*

Civara, I. 49 *and passim.* °kammaṇ, V. 328; 332; 335. kāyaparihārikaṇ, V. 206. cīvare kalyāṇakāmo, III. 108. °paṭiggaṇhako, °bhājako, III. 274 *fol.* °pavi-vekaṇ, I. 240. lūkhacivara-dhara, I. 25. sevitaḥḥaṇ, V. 100.

Cuṇṇa, I. 208; III. 25.

Cutuppāta (cutūpapāta), II. 183; III. 420; IV. 178.

Cudita, adhamma°, dhamma°, III. 196 *fol.*

Cetanā, I. 32; 224; II. 232; V. 212 *fol.* °kāyā, the six, I. 147; V. 360. cetanāya karaṇiyaṃ, V. 2; 312.

Cetayati, cetayito, V. 187.

Cetasika, dukkhaṃ, I. 157. sukhaṃ, I. 81.

Cetiya, I. 276; III. 167; IV. 16.

Ceteti, I. 157.

Ceto, °khilā, the five, III. 248; IV. 460; V. 17. °muni, I. 273. °parivittakkaṃ, III. 374. -padosa, -pasādo, I. 8 *fol.* °vasippatto, II. 6; 36; 185; IV. 312. °vimutti, see Vimutti. °vivaddha-kusalo, I. 24. °vivaraṇasappāyo, IV. 352; V. 67. °samatho, see Samatha. °samādhi, II. 54; III. 51; (animitto) III. 397 *fol.* °suci, I. 273. cetasā ujjubbhūto, I. 63; cetasā anuvittakketi, *etc.*, I. 264. cetasā ceto paricca pajānāti (manasikaroti), I. 8; 171 *fol.*; 255; III. 17; 29; 123; 398; 404 *fol.*; V. 156; 158; 160; 162 *fol.*; 199. abhijjhā-visamalobhābhūtena, *etc.*, II. 66 *fol.* abhijjhā-sahagatena, I. 206. kāmarāga-pariyutthitena, -paretena, *etc.*, V. 323 *fol.* dhammaṃ cetasā anuvittakketi, III. 178. paṭhavī-, āpo-samena, IV. 375 *fol.* maccheramalapariyutthēna, II. 59. muttena, IV. 244. mettāsahagatena, IV. 390. mettā . . . upekkhā-sahagatena, I. 183; 192; 196; II. 129; V. 299 *fol.*; 344 *fol.* vigatamalamaccherena, II. 58; 60; 66; III. 287; V. 331. vivatena, apariyonaddhena, IV. 86. satārakkhena, V. 30. sabbhaṃ samannāharati, III. 163. sabbaso ākāśasamena°, III. 315 *fol.* cetaso ekodibhāvo. See Jhāna (second). vikkhepo, III. 448 *fol.* vinibandhā, pañca, IV. 461; 463 *fol.* cetaso vūpasamo, I. 4. sabba°, II. 116 *fol.* samannāharati, III. 402 *fol.*; IV. 167. sārāgo, I. 264.

Cela, I. 206. āditta°, II. 93; III. 307; IV. 320; V. 93; 95; 98 *fol.*; 104 *fol.*

Celaka, IV. 107; 110.

Codaka, I. 53; IV. 193 *fol.* pañca dhamme ajjhataṃ upatthapetvā, III. 196.

Codanā, III. 352.

Cora, I. 48; 68; II. 121 *fol.*; 207; 240; III. 156. mahā°, I. 153; III. 128; IV. 339. °ghātako, II. 207.

Chanda, I. 174; 264; II. 18; 93; III. 307; IV. 320; V. 93; 95; 98 *fol.*; 104 *fol.* °agati, see Agati, the four. avittac°, IV. 461; 463 *fol.* kāmac°. See Nivaraṇa. kusalaḍḍhammac°, III. 441. janeti. See Padhāna (cattāro). tibba°, I. 229; IV. 15. °mūlakā

sabbe dhammā, iv. 339; v. 107. °rāga, i. 264; ii. 71; iii. 73; 311. °rāgavinayo, °rāgapahānaṃ, i. 258. °rāgavinibaddho, iv. 289. [a]vigata, ii. 173 foll. °samādhī-padhāna-sankhāra-samannāgato, i. 39.

Chandasa, iii. 50.

Chava, ii. 57 foll.; 95. °dussāni, i. 240; 295; ii. 206.

Chavi, iv. 129.

Chādeti, iii. 54 foll.

Chāyā, ii. 114.

Chārikā, i. 209; iv. 103.

Chidā, °kāri, ii. 187.

Chindati, acchejji taṇhaṃ, iii. 246; 444 foll.; iv. 8 foll.

Cheda, °gāmī, ii. 81.

Chedana, ii. 209; v. 206.

Jagato, gati, ii. 15; 17.

Jangala, v. 21.

Jangha, iv. 129.

Janghāvihāra, i. 136.

/Jaṭilaka, iii. 276.

Janatā (pacchimā), iii. 251; 256.

Janapada, i. 160; 178. °padeso [a]sevitabbo, iv. 366; 369; v. 101. paccantimo, i. 68.

Janavati, iv. 172.

Janetti, iv. 276.

Jantu, iv. 227.

Japa (jappa), iii. 56.

Jambālī, ii. 166.

Jambonada, i. 181; ii. 8; 29.

Jarā, i. 51, and *passim*. °dhammo, i. 138; 145; 147; ii. 172; 247; iii. 54 foll.; 71 foll. (devadūto), i. 138. bhabbo, abhabbo pahātuṃ, v. 144; 147; 149. °bhayaṃ, i. 179; ii. 121. °maraṇaṃ. See Paṭicca-samuppāda.

Jala, ii. 17.

Java, ii. 113; iii. 248. °sampanno, i. 244 foll.; ii. 250 foll.

Jāgariyā, i. 113 foll.; ii. 40; iii. 70; 120 foll.; 301; iv. 166 foll.

Jātaka. See Anga (Tipitakaṃ).

Jātarūpa, i. 215; 253; 257; ii. 53; 209; iii. 38; iv. 199; 203; 281; v. 290 foll. upakiliṭṭhaṃ, i. 210. jātarūpassa upakkilesā, iii. 16.

Jāti, v. 216 and *passim*. °kkhaya, i. 167. antimā. See Arahatta (formula D). khīṇā. See Arahatta (formula A). jāti dukkhā, &c., i. 176; iii. 416.

- °jarā, i. 133. °jarāmaranika, ii. 11; 173. °bhayaṇ, ii. 121. °marañṇaṇ, ii. 12; 15; 52. pahīna°, i. 162. °sambhavo, °sankhayo, i. 142; iii. 311. bhabbo, abhabbo pahātun, v. 144; 147; 149. °bhūmi, iii. 366. °vādo, i. 166. iii. 152; 223. °saṇsāro pahīno, iii. 84; 86. °sampanno, iii. 152.
- Jānaṇ, jānāti, i. 128; iv. 153 *fol.*; v. 226 *fol.*; 256 *fol.*
- Jāni, i. 201; ii. 62.
- Jānu, °maṇḍalaṇ, ii. 21; iii. 241 *fol.*
- Jānuko, iv. 102.
- Jālaka, iv. 117 *fol.*
- Jālini, ii. 211.
- Jigucchā, tapo°, ii. 200. jigucchitabbo, i. 126.
- Jighacchā, ii. 143; iii. 163.
- Jijṇṇa, ii. 249; iv. 173.
- Jimha, v. 289 *fol.*
- Jimheyya, iv. 189; v. 167.
- Jivhā, iv. 131. *See* Āyatana, Indriya. jivhagga, iii. 109; iv. 137.
- Jiva, ii. 41. taṇ jivaṇ taṇ sariraṇ . . . , ii. 41; v. 31; 186; 193; 196.
- Jivikā, parapaṭibaddhā, v. 87; 210.
- Jivita, i. 155; iii. 72. appakaṇ, parittaṇ, iv. 136. °āsā, i. 86. jivitā voropeti, iii. 146; 436; 439; iv. 370 *fol.* °nikanti, iv. 48. °parikkhārā, iii. 120; v. 211. °pariyādānaṇ, iv. 13 *fol.* °mado, i. 146; iii. 72. sīlabbatāṇ, i. 225. °hetu, iv. 201; 270; 272.
- Jēgucchiṇ, iv. 174; 182 *fol.*; 188 *fol.*
- Jēṭṭha, i. 108; ii. 87; iii. 152; iv. 176.
- Jevaniya, iv. 107; 110.
- Joti, ii. 85. sajotibhūto, iii. 407 *fol.*
- Jotimālika, i. 47; ii. 122.
- Jhāna, iii. 354. *the four*, iv. 465; v. 157; 160; 360. bhāveti, i. 38. pathamaṇ jhānaṇ, &c., nissāya āsavānaṇ khayō, iv. 422. sahaḡataṇ saddhindriyaṇ . . . paññābalaṇ bhāveti, i. 42. pathamassa jhānassa, &c., saddo kaṇṭako, vitakkavicārā, pīti, assāsapassāso . . . , v. 135. *the four formulae*, i. 53; 163; 182; 220 *fol.*; 235; ii. 126 *fol.*; 151; 184; 195; 211; 214; 245; iii. 11; 25 *fol.*; 93; 119; 226; 394 *fol.*; iv. 4; 66; 111 *fol.*; 118 *fol.*; 176; 230; 234; 410 *fol.*; 430 *fol.*; 440 *fol.*; 449; 451; v. 207; 343 *fol.* *the first three*, iii. 323. *the fourth*, ii. 41; iii. 325; v. 31. catunnaṇ jhānaṇ abhiceta-

sikānaṃ diṭṭhadhamma-sukhavihārānaṃ nikāma^oAbhi,
ii. 36; 87; iii. 131; 135; 262; iv. 109; 111; 140;
291; 314; v. 67; 132; 201; 339. anirakatajjhāno,
v. 131. jhāyissa^o visayo, ii. 80. °vimokkhasamādhī-
samāpatti, iii. 417; 419; v. 34; 38.

Arūpajhāna, iv. 422 *fol.*; *plus* saññāvedayita-
nirodho, iv. 409; 465; v. 158; 160; 208. *See also*
Abhibhāyatana, Vimokkha.

Jhāyati, paj^o, nij^o, avaj^o, v. 323 *fol.*

Jhāyīṇ, i. 24 *fol.*; iii. 355; iv. 426; v. 156; 158; 160;
162; 325 *fol.*

Ñatti, °kammaṃ, i. 99.

Ñāṇa, i. 219; iv. 75 *fol.* anuttariyaṃ ñāṇānaṃ, v. 37.
ariyaṃ, iii. 451. asādhāraṇaṃ, iii. 441; 444. °dassa-
naṃ, *see* Dassana. °bhūta, v. 226 *fol.* micchā^o,
sammā^o, ii. 222; v. 327. yathābhūtaṃ, iii. 420; v. 37.
°vādo, v. 42; 44. vimuttiñāṇadassanaṃ, *see* Vimutti.

Aññāna, ii. 11.

Ñāṇiṇ, iv. 340. sammā^o, ii. 89.

Ñāti, °sangha, i. 152. petā °sūlohitā . . . anussaranti,
v. 132. dānaṃ petānaṃ ñātisūlohitānaṃ upakappati,
v. 269.

Ñāya, ii. 195; iv. 426; v. 194. ariyo, ii. 36; v. 182;
184. °patipanno, ii. 56; iii. 212; 286; v. 183; 330.

Ñeyya, ii. 135.

Thāna, alabbhaniyāni thānāni, iii. 54 *fol.*; 60 *fol.*
āsabhaṃ^o, *see* Āsabha. °kusalo, ii. 170 *fol.* cattāri,
ii. 118 *fol.* thānaṃ ca thānato pajānāti, iii. 417;
v. 33. dassaniyāni, saṃvejanīyāni, ii. 120. paccavek-
khitabbāni, pañca, iii. 71 *fol.* pāsāysūni, dasa, v. 129.
Thānaso, hetuso vipākaṃ pajānāti, iii. 417; 419; v.
33; 37.

Thita, °dhammo, iv. 198; 201. (thitassa aññathattaṃ),
i. 152.

Thitatta, ii. 5; iv. 93; 428.

Thiti, °kusalo, iii. 311; 427; iv. 34. kusalesu dhammesu,
v. 96. °bhāgiyā dhammā, iii. 427. saddhammassa, i.
59; ii. 148; iii. 177 *fol.* *See also* Padhāna (cattāri).

Ḍaṇsa, ii. 117; 143; iii. 163; 388; v. 15.

Ḍaṇsati, iii. 306; iv. 320.

Ḍasati, iii. 101 (v. l. ḍaṇsati).

Ḍaha, v. 110.

Ṭakka, II. 191; III. 289 *fol.*

Ṭakkara, III. 132.

Ṭaggara, I. 226.

Ṭaca, I. 50; III. 19 *fol.*; 200; 360.

Ṭacchaṇ, I. 238; II. 100; IV. 30.

Ṭajjanīyakamma, I. 99.

Ṭaṇḍula, I. 130.

Ṭaṇha (*adj.*), avigata°, II. 174; III. 249.

Ṭaṇhā, I. 223; II. 211 *fol.*; III. 400 *fol.* *the six in detail*, IV. 147; V. 360. acchejji, III. 246; 444 *fol.*; IV. 8 *fol.* °ādāso, II. 54. °kkhayo, I. 64; 133; II. 118; III. 164; 376; IV. 423 *fol.*; V. 8; 110; 320; 322; 354 *fol.* °gato, IV. 68. taṇhuppādā, cattāro, II. 10; 248. chindati, III. 444 *fol.*; IV. 8 *fol.* °nirodho, III. 416. pahinā, III. 85 *fol.* ponobbhavikā, IV. 21. bhava°, II. 1; 247; IV. 105. bhavataṇhāya āhāro, V. 116 *fol.* °mūlakā dhammā, IV. 400. rasa°, IV. 49. °vicarītāni, *the eighteen*, II. 212. °sankhayavimutto, IV. 88. °sambhūto, . . . II. 145.

Tathāgata, aggaṇ akkhāyati, II. 17; III. 35; V. 21. anupavajjo, IV. 82 *fol.* Tathāgataṇ abbhācikkhanti, I. 59. arakkheyyāni, cattāri, IV. 82. idha Tathāgato jāto, &c., II. 120. uppādā Tathāgatānaṇ, I. 286. kappay va tiṭṭheyya . . . , IV. 309. *knowledge of*, II. 25. Tathāgataṇ anussarati, *see Anussarati*. Tathāgatassa adhivacanaṇ, IV. 340; V. 33. lohitaṇ, I. 27; II. 234; III. 146; 436; 439. vesārajjāni, cattāri, II. 8. Tathāgatena bhāsitaṇ, lapitaṇ, I. 18 *fol.*; V. 74 *fol.* ti vuccati, II. 24. dhamma- brahmacakkaṇ pavatteti, *see Cakka*. dhammadesanā (dhammaṇ deseti), I. 53; II. 33; 182; III. 122; 381; IV. 337 *fol.*; V. 49; 154; 204. dasahi dhammehi nissato, V. 151 *fol.* pañhaṇ vyākaroṭi, III. 419. param maraṇā, II. 41; IV. 68; V. 31; 186; 193; 196. parinibbāyati, IV. 313. parinibbuto, III. 247; 340; IV. 84. °ppavedito dhamma- vinayo, *see Vinaya*. pātubhāvā, II. 130 *fol.* pātubhāvo dullabho, I. 266; III. 240; 441. °balāni, *the five*, III. 9. *the six, in detail*, III. 417 *fol.* *the ten, in detail*, V. 33; 37. °sāvako, I. 90; II. 4; 34; III. 326 *fol.*; V. 50; 155 *fol.* °seyyā, II. 244 *fol.*

Tanutta, I. 159. rāga°, dosa°, moha°, I. 232; II. 144.

Tantākulakajāto, II. 211. (*See Preface to Vol. II.*)

Tantāvuta, I. 286.

Tanti, °ssaro, III. 375.

Tandī, I. 3.



- Tapanīya, kamman, iv. 97. dhammo, i. 49; v. 243; 276.
 Tapassiy, iv. 175; 182; 184; v. 190.
 Tapo, iii. 346; iv. 55; 461; v. 18. attan°, paran°,
 ii. 205 *fol.* Gotamo sabbay tapan garahati, v. 190.
 °jigucchā, ii. 200 *fol.* (na) tapitabbay, v. 191.
 Tappetar, i. 87.
 Tama, i. 164; iv. 177. tamonudo, i. 165; iv. 254.
 °parāyano, ii. 85.
 Taraccha, iii. 101.
 Talāka, iii. 395; iv. 279; 283; 287.
 Tassapāpiyyasika, i. 99; iv. 144; 347.
 Tāna, i. 155; 156.
 Tādi, ii. 25.
 Tārakā, iv. 86; v. 22.
 Tāragana, iii. 34; iv. 255.
 Tāla, °vatthukato, iv. 184; *and see* Mūla (ucchinna).
 Tālaccchāti, ii. 48 *fol.*
 Tikicchaka, v. 218 *fol.*
 Titthabhadantika, i. 295; ii. 206.
 Tiṇa, i. 145; 295; iv. 108. °āgāra, i. 101. °gahana,
 i. 153. °bhakkha, i. 241; 295.
 Tiṇava, ii. 117.
 Tiṇavatthāraka, i. 99; iv. 144.
 Tiṇukkā, iii. 97.
 Tiṇḍuka, i. 127.
 Titta, i. 87. a°, i. 279.
 Titti, i. 261; 279.
 Tittha, v. 347 *fol.*; 350 *fol.*; 359.
 Titthakaro, iii. 371; iv. 103; 135.
 Titthāyatanaṇ, i. 173; 175.
 Titthiya, i. 279; iii. 393. añña°, *see* Aññatitthiyo.
 °sāvako, i. 279; iii. 393.
 Tidiva, iii. 40.
 Tintiṇa, v. 149.
 Tipu, iii. 16.
 Tippa, ii. 116; 143; 153.
 Timi, iv. 200; 203; 206.
 Timingala, iv. 200; 203; 206.
 Timiramingala, iv. 200; 203; 207.
 Tiracchāna, °yoni, i. 37; 60; 267; ii. 112; 126 *fol.*;
 iii. 414 *fol.*; iv. 226; 247; 378. khīnatiracchānayoni,
 iv. 405; 407; v. 182; 184. saṃsappajātikā °yoni,
 v. 289. °kathā, *see* Kathā. °gato, ii. 33.
 Tiriya, iii. 240; 242.
 Tiriṭa, i. 295; ii. 206. tiriṭakaṇ, i. 240.

- Tila, i. 130; iv. 108; 112; v. 173.
 Tira, orimaṇ, pārimaṇ, ii. 50; v. 232 *fol.*; 252 *fol.*
 Tuṇḍibhāva, ariyo, iv. 153.
 Tumo, iii. 124 *fol.*
 Turiya, i. 145. pañcangikaṇ, iv. 263; 265.
 Tulā, iv. 282; 286. °kūṭaṇ, ii. 209. °dharo, iv. 282; 286.
 Tuvataṇ, v. 342.
 Tūlikā, i. 181.
 Tekiccha, a°, iii. 146; 402 *fol.*; iv. 160.
 Tecīvarakattar, i. 38.
 Tejo, iv. 375; v. 129; 318 *fol.*; 324; 353 *fol.* °khan-
 dho, iv. 103. °dhātu, *see* Dhātu. °saññī, v. 7 *fol.*;
 318 *fol.*; 353 *fol.* °saññā, v. 325.
 Tedaṇḍika, iii. 276.
 Terovassika, iii. 324.
 Tela, i. 48; 209; 278. °ppadīpo, i. 137.
 Toya, ii. 39; iii. 347.

 Thaṇṇa, iv. 276.
 Thaddha, ii. 26. at°, ii. 26.
 Thambha, i. 100; 299; iii. 430; iv. 350; 465; v. 310;
 361.
 Tharu, iii. 152.
 Thalaṭṭha, ii. 241.
 Thāma, ii. 187 *fol.* purisa°, i. 50; ii. 118; iv. 190.
 Thāmaṇ, ii. 250; iv. 110; 153; 234; 291; v. 24; 27.
 Thāli, °dhovanaṇ, i. 161. °pāko, i. 166.
 Thāvareyya, i. 38; ii. 23.
 Thīna, iii. 421. °middhaṇ, iii. 69 *fol.* *See* Nivaraṇa.
 Thullaphusitaka, i. 243; v. 114 *fol.*; 117; 119;
 thūlaphussitaka, ii. 140.
 Thusa, i. 242; thusodaka, i. 295; ii. 206.
 Thūṇā, ii. 198.
 Thūpa, °araho, i. 77; ii. 245.
 Theta (theta), ii. 209; iv. 249.
 Thena, athenī, iii. 38.
 Theyya, i. 129. °sankhātāṇ, iii. 209; iv. 370 *fol.*;
 v. 264; 266; 283; 292.
 Thera, i. 78; 247; ii. 23; 147; 168; v. 348; 350 *fol.*;
 353. phāsu viharatī, v. 201.
 Thoka, bahukamhi thokaṇ detī, iv. 10.

 Daka, ii. 33
 Dakkhinā, ii. 68; 80; iii. 43; 46; 178; 259; 336; iv.
 64 *fol.*; 394.

- Dakkhineyya, i. 24; 63; 150; ii. 44; 56; iii. 134; 158; 162; 206; 248; 279; 387; iv. 10; 13 *fol.*; 25 *fol.*; 394. °aggi, iv. 41; 45.
- Datṭhar, ii. 25.
- Daṇḍa, i. 138; 206. a°, iv. 89; 105. ti°, iv. 191; 193. dandādāna, iv. 400. daṇḍaṇ olubbha, iii. 298. nihita°, i. 211; ii. 208; iv. 249; 251; 255; v. 204; 284; 286; 290. °parāyanaṇ, i. 138. °bhayaṇ, ii. 122. °mantaraṇ, i. 295; ii. 206.
- Datti, i. 295; ii. 206.
- Daddara, iv. 171.
- Daddula, iv. 47 *fol.* °bhakkho, i. 241; 295; ii. 206.
- Dadhi, ii. 95.
- Danta, i. 6. °katṭhaṇ, iii. 250.
- Dantavidagaṣaka, i. 261.
- Dabbajātika, i. 254.
- Dabbha, ii. 207.
- Dama, i. 151; ii. 152 *fol.*
- Damma, assa°, purisa°, ii. 112.
- Dayhati (*sic*), iv. 103.
- Daratha, iii. 238.
- Dalha, °dhammo, ii. 48. °parakkamo, ii. 250.
- Dalidda, ii. 203; iii. 351 *fol.*; iv. 219; v. 43. a°, ii. 57.
- Dava, i. 114; ii. 40; 145; iv. 167.
- Dassana, ādi°, ādinava°, nissaraṇa°, v. 47. adassana-kamyatā, t. 145 *fol.*; 148 *fol.* °anuttariyaṇ, iii. 284; 325. °kāmo, i. 150; iv. 115. dassanānaṇ aggaṇ, iii. 202. dhamma°, iii. 263. bhikkhu°, iv. 25 *fol.* labhati Tathāgataṇ dassanāya, i. 121; iii. 381. viparitadassana, iii. 114; iv. 226; v. 284; 289; 293. a°, v. 285; 291; 296. sammā°, iii. 138; iv. 290; v. 199. ñāṇa°, i. 220; ii. 200; iv. 302 *fol.*; 428. ñāṇa° paṭilābho, i. 43; ii. 44 *fol.*; iii. 323. adhidevañāṇa°, iv. 304. aparisesañāṇa°, iv. 428. alamariyañāṇadassanaviseso, i. 9; iii. 64; 430; v. 88. maggāmaggañāṇa°, v. 47. parisuddhañāṇa-dassano, iii. 125. yathābhūtañāṇa°, iii. 19; 200; 360; iv. 99; 336; v. 2 *fol.*; 311 *fol.* vimuttiñāṇa°, iii. 12; 19; 81; 134; iv. 99; 336; 352; v. 130. *See also* Khandha.
- Dassāviṇ, ādinava°, v. 181 *fol.* anādinava°, v. 178; 181. pariyaṇta°, v. 50 *fol.* bhaya°, *see* Bhaya.
- Dassiṇ, tira°, iii. 368.
- Dahati, iv. 239.
- Dahara-t-agge, v. 300 *fol.*

Dātar, II. 203.

Dāna, *passim*. attha, IV. 236. pañca, IV. 246. āmisa°, dhamma°, I. 91. kāla°, III. 41. dānassa vipāko nibbattati, IV. 392 *fol.* dānūpapatti, attha, IV. 239 *fol.* dāne ānisaṃsā, III. 41. petānaṃ nātisālohitānaṃ upakappati, V. 269. (na) mahapphalaṃ, mahānisaṃsaṃ, IV. 60; 237 *fol.* paraṃ dānaṃ dadantaṃ vāreti . . ., I. 161. °vatthūni, attha, IV. 236. sanditthikaṃ dāna-phalaṃ, III. 39; IV. 79. [a]sakkaccaṃ, [a]cittikatvā deti, IV. 392 *fol.* °saṃvibhāgarato, I. 150; 226; III. 53; 313; 316; IV. 6; 266 *fol.*; 271; V. 331; 336. [a]sappurisa, III. 171 *fol.*; IV. 243.

Dānapati, III. 39; IV. 79 *fol.*

Dāma, III. 393.

Dāya, tiṇa°, V. 337.

Dāyaka, I. 26; 161; II. 64; 80; III. 32; 39; 336; IV. 81. a°, III. 32.

Dāyapanna, IV. 249; 251; 255.

Dāyāda, III. 45; 173. kamma°, III. 72 *fol.*; 186; V. 288 *fol.*

Dāra, sadārasantuttho, III. 348; V. 138.

Dāru, I. 112.

Dāliddiya, III. 351 *fol.*

Dighacchā, II. 117 (*sic*); cf. p. 143. See Digacchā.

Ditthadhamma, I. 249; II. 61. °abhinibbuto, I. 142. °vedaniyo, I. 249; 251. ditth' eva dhamme dukkhaṃ, sukhaṃ viharati, III. 429, and see Jhāna. sasankhāraparinibbāyī, II. 155. parinibbāyanti, II. 167.

Ditthadhammika, I. 47; 98.

Ditthapada, IV. 103.

Ditthi, I. 32; II. 252 *fol.*; III. 132; 289; 349. antagāhikā, I. 154; II. 240; III. 130. assāda°, attānu°, micchā°, III. 447. °tthānaṃ, V. 198. ditthānugati, I. 126; III. 108; 115; 251; 252. ditthiṃ suppa-tividdhā, *passim*. °nījjhānakkhanti, I. 189 *fol.*; 193; II. 191. °paṭivedho, IV. 15; 36. °parisuddhipadbhānīyanga, II. 195. °palāso, I. 79. pāpa°, IV. 172. pāpikā, bhaddikā, V. 212 *fol.* °ppatto, I. 74; 118; IV. 10; V. 23. bhava°, vibhava°, I. 83. bhūtā, sankhatā, &c., V. 187. °vipatti, I. 95; 268. °vipallāso, II. 52. °visuddhi, I. 95. sakkāya°, III. 438; V. 144; 147. °saṃyojanaṃ, IV. 7 *fol.* °samudayo, °nirodho, °nirodhagāminī paṭipadā, IV. 68. °sampadā, I. 95; 269; III. 438; IV. 238. °sampanno, III. 438 *fol.*; IV.

394. *niṭṭhā*, v. 119 *fol.* See also *Attā*, *Anusaya*, *Micchāditthi*, *Yoga*.
- Ditṭhiko*. See *Micchāditthika*, *Sammāditthika*.
- Ditṭhigata*, iv. 68; v. 72 *fol.*; 186; 197. *bāhirakaṇ*, v. 63. *pāpakaṇ*, v. 194.
- Dinna* "[n']atthi *dinnaṇ*," *Ac.*, i. 269; iv. 226; v. 265; 268; 286; 289; 291; 293; 296.
- Dibba*, *āyu*, *vaṇṇa*, *Ac.*, i. 115; iii. 33; iv. 242. *uccāsayanamahāsayaṇaṇ*, i. 182. *kāmaguṇā*, *pañca*, v. 273. °*cakkhu*, see *Cakkhu*. *sotadhātu*, i. 255.
- Dibbacakkhuka*, i. 23; 25.
- Divasa*, iii. 304; iv. 317.
- Divādivassa*, v. 185.
- Divāsaññā*, ii. 45.
- Disā*, iii. 69 *fol.* the four, iii. 368; 396; iv. 167. *anu*, iii. 368; iv. 167. See also *Mettā* (-*sahagatena cetasā*).
- Dighatta*, i. 54.
- Dīpa*, i. 155 *fol.*
- Dīpiṇ*, iii. 101.
- Dīpeti*, v. 73 *fol.*
- Dukūla*, iv. 393.
- Dukkara*, i. 286; iv. 31; 135; v. 202.
- Dukkha*, i. 58; 137; 144; 176; 189; 194; 201; ii. 116; 143; 153; 191; iii. 207; 326; 410; 416; iv. 128 *fol.*; 157 *fol.*; 440; v. 212; 216 *fol.* *adukkhamasukhaṇ*, i. 173. *adukkhamasukhe ānisayso*, iv. 442. *anicce dukkhasaññā*, iii. 85; 334; iv. 52. °*anupassī*, iv. 14; 146 *fol.*; v. 359. *abhinibbattiya*, *anabhiratiya* *sati dukkhaṇ pātikankhaṇ*, v. 121 *fol.* *ekanta*, ii. 231. *kāmānaṇ adhivacanaṇ*, iii. 310; iv. 289. °*kkhandho*, i. 147. °*kkhandhassa samudayo*, *nirodho*, i. 177; v. 184. *cetasikaṇ*, i. 157; 216; iv. 406; v. 183. *taṇ dukkhaṇ*, *yaṇ dukkhaṇ*, v. 187 *fol.* *dukkhaṇ viharatu*, i. 95; iii. 3; 429. *dukkhass' anto*, *antakaro*, *antakiriya*, ii. 26; 48; 50; iii. 246; 293; 400 *fol.*; iv. 8 *fol.*; 12; 106; 380; v. 50 *fol.*; 292; 294; 297; 299. *dukkhassa nidānasambhavo*, *Ac.*, iii. 410; 416. *dukkhassa vemattatā*, iii. 410; 416. *dukkhudrayā*, i. 97; iv. 42 *fol.*; v. 243; 277. *dukkhe anattasaññā*, iv. 53. °*domanassaṇ*, v. 194. °*nirodho*, i. 107; 177; iii. 410; 416. See also *Sacca*. °*nirodhagāminipātipadā*, iii. 410; 416. See also *Sacca* (*ariya*). *rāgaṇ*, *dosajaṇ*, *mohaṇ*, ii. 149 *fol.* °*vipāko*, i. 97; ii. 172; iii. 410; iv. 42 *fol.*; v. 244; 277; 292 *fol.* °*saññā*, iii. 334; iv. 52. °*samudayo*, i. 177. See also *Sacca*.

- sammādukkhakkhayo, II. 243; III. 132; 152 *fol.*;
 289 *fol.*; IV. 111; 234; 285; 289; 325; V. 15; 25;
 28; 91. -gāmi, III. 53; 65; IV. 6; 271; 352; 357.
 sukha°, I. 123; II. 158; III. 440.
- Duggati, II. 123; III. 3. °bhayaṇ, IV. 364.
- Duggahīta, II. 147; 168; III. 178.
- Duccaja (*v. l.* dubbaja), III. 50.
- Duccarita, IV. 195. *the three in detail*, I. 48; 52;
 57; 62; 102; 105; 114; 138; 158; 164; 254; 256;
 II. 112; 119; 226; 228; III. 2; 73; 189; 267; 352;
 446; IV. 8; 109; 174; 183; 189; V. 35; 68; 200; 340.
 kāya°, vaci° *only*, V. 39. ādinavā duccarite, III. 267.
 kāyena, &c., duccaritaṇ carati, I. 146; 216; II. 85;
 121; III. 72; 352; 385; IV. 44; 96. āhāro tiṇṇaṇ
 duccaritānaṇ, V. 113; 116. natthi Tathāgatassa kāya°.
 &c., IV. 82. vacīduccaritāni, cattāri, II. 141; 228.
- Dujjivha, III. 260. dujjivhatā, III. 261.
- Dutṭha, I. 157 *fol.*; °aruko, I. 124; 127.
- Duddassika, II. 85.
- Dundubhi, deva°, IV. 311 *fol.*
- Dunnaya, III. 178.
- Dupaṭṭhāka, III. 143 *fol.*
- Duppameyya, I. 266.
- Dubbaca, II. 147; III. 178; V. 152; 159; 161.
- Dubbaja. *See* Duccaja.
- Dubbhara, V. 159; 161.
- Dubbharatā, IV. 280; V. 159; 161.
- Dubbhāsita, subhāsita-dubbhāsitaṇ attho, IV. 226.
- Dubbhikkha, I. 160; III. 41.
- Duma, III. 43.
- Dummana, II. 59; 61; 198.
- Dummanku (dummañku), I. 98; V. 70 (*see Preface*,
vol. v., p. vi., n.).
- Dummankuya, IV. 97 *fol.*
- Durakkhātā, I. 84.
- Durabbhisambhava, V. 202.
- Durāgata, II. 117; 143; 153; III. 163.
- Durāsada, II. 46.
- Durutta, II. 117; 143; 153; III. 163.
- Dusanīya, III. 110.
- Dussa, V. 347. chavadussāni, I. 295; II. 206. °karaṇ-
 ḍako, IV. 280.
- Dussana, parisa°, II. 225.
- Dussassa, I. 160.
- Dussilya, I. 105; V. 145 *fol.*; 148 *fol.*; 158; 161.

- Dūta, deva°, i. 188; 142.
 Dūteyya, iv. 196. °pahinagamanāṇ, ii. 209 (cf. D. i. 5).
 Dūre-pāti, i. 284; ii. 170 foll.; 202.
 Dūsi, samaṇa°, yava°, iv. 169 foll.
 Dūseti (bhaddake bhikkhū), iv. 169 foll.
 Deyya, saddhā°, iii. 264. °dhammo, i. 150; 166.
 Deva, i. 37; 248; ii. 91; iii. 331 foll.; iv. 461; v. 272.
 °asurasangāmo, iv. 432. āyuppaṃāṇ, i. 267; ii. 126 foll.; iv. 252 foll.; 256; 261. dighāyukā, ii. 33.
 devāṇaṇ indo, i. 144. sa-indā devā, v. 325 foll.
 °dūtāni, i. 188; 142. °nikāyo, i. 63 foll.; ii. 185; iii. 249 foll.; iv. 55; 226; 302; 461. °parisā, ii. 185.
 °dhammiko, iii. 277. °parivāro, ii. 91. °ppattā, ii. 184. °putto, i. 278. °bhūto, iii. 33. manāpakāyiko, iv. 265 foll. °manussā, *passim*. °loko, *see* Loka. saṃvasati, ii. 57 foll. Subhakiṇṇā devā, i. 122.
 Devatā, i. 64; iii. 309; iv. 302 foll. devatūposatho, i. 211. °baliṇ, ii. 68. balipaṭiggāhikā devatā, iii. 77. manāpakāyikā, iv. 262 foll. vipphaṭṭisāriniyo, iv. 390. yathārūpāya saddhāya samannāgatā . . . , i. 210; iii. 287; v. 331. sapubba°, ii. 70. *See also* Anussati, Anussarati.
 Devī, ii. 202.
 Desanā, dhamma°, i. 53; ii. 182; iv. 337 foll.; v. 49; 154.
 Desetar (desitar), v. 349; 352.
 Deha, ii. 18.
 Doṇi, i. 253; v. 323 foll. tela°, iii. 58.
 Domanassa, i. 144; ii. 5; 149 foll.; iii. 207; 326; v. 216 foll. abhijjhā°, i. 39; 296; ii. 16; 39; 152. somanassa°, i. 163.
 Dovacassa, °karaṇā dhammā, ii. 147; iii. 178.
 Dovacassatā, i. 83; iii. 310; 448; v. 146; 148; 159; 161.
 Dovārika, iv. 107; 110. sati°, iv. 111.
 Dosa, i. 187; 266; ii. 172; 203; 213; iii. 181.
 with lobho, moho, i. 134; 189; 194; 201; 263; ii. 191; iii. 338; 357; v. 39; 41 foll.; 86. a°, i. 185; 190; 195; 203; 263; ii. 192; v. 87. ajjhataṇ, iii. 357 foll. l. d. m. kammanidānasambhavo, v. 262. l. d. m. nidānaṇ kammāṇaṇ samudayaṇ, i. 134; 263; iii. 338. l. d. m. °hetuko pāpātipāto, &c., v. 261. l. d. m. hetu . . . pāpassa kammassa kiriyāya, v. 86. with rāgo, moho, *see* Rāga. °agati, *see* Agati, the four. sa°, i. 112, *see also* Aggi.
 Dosaniya (dhammā), ii. 120.
 Dosantara, i. 59; iii. 196 foll.; v. 81.

Dohin, v. 347 foll. ; 350 foll. ; 359.

Dvāra, amata°, v. 946. indriyesu gutta°, see Indriya.

Dvejja, III. 408.

Dhaṇṣati, II. 67 ; v. 76 foll.

Dhaṇsin, II. 182.

Dhaja, II. 151. aggaṇ, III. 89 foll. dhammad°, III. 149 pannad°, III. 84 foll.

Dhañña, II. 32 ; 86. āmaka°, II. 209. °rāsī, IV. 163 ; 170.

Dhata, I. 36 ; II. 23 ; 97 ; III. 114 foll. ; 120 ; 135 ; 152 ; 155 ; 176 ; 262 ; IV. 6 ; 110 ; 116 ; 152 ; 221 ; 223 ; 296 foll. ; 328 ; 337 ; 391 ; v. 23 ; 26 ; 71 ; 80 ; 89 ; 154 ; 163 ; 199 ; 338 ; 341.

Dhana, brāhmaṇā na sannidhiṇ karonti, III. 222. sad-dhā°, sila°, suta°, cāga°, paññā°, III. 53 ; IV. 4 foll. hiri°, ottappa°, IV. 4 foll. ; 7.

Dhanuka, III. 75 ; v. 203.

Dhanuggaha, II. 48 ; IV. 107.

Dhamati, I. 254 ; IV. 169. nid°, I. 254 ; IV. 169. san°, I. 254.

Dhamma. (a) things, phenomena, system, order of things, cosmos : mahāsamudde, IV. 198 ; 206. sabbāṇ dhammaṇ abhiñānāti (pariñānāti), IV. 88 ; v. 48. diṭṭh' eva dhamme, see Diṭṭhadhamma. dhammaṇ attato upagacchati, I. 27 ; III. 439. °samannupassati, III. 432. dhammuddhaccavigahitamano, II. 157. dhammesu dhammānupassī, I. 39 ; 296 ; II. 256 ; III. 450 ; IV. 301. rajaniyo, dosaniyo, III. 169. °vitakkā, I. 254. saṇḍo-janiyā, I. 50. sovacassakaraṇā, see Sovacassa. itthā, kantā, manāpā, v. 135. sankhatā, asankhatā, II. 34.

(b) mental, moral, physical states of the individual, I. 89 foll. [a]kusalā, passim. sarīratthā, v. 88 foll. tayo, pahātabbā, &c., I. 275. alaṇ attano, &c., IV. 328. aparassa, III. 349. [tihi]dhammehi samannāgato, I. 102 and passim. kusalāṇaṇ dhammāṇaṇ pubban-gamo, pubbanimittay, v. 236. anulomikā, I. 106. abhiññā pariññeyyā . . . , II. 246. ekaṇ dhammaṇ abhiñānāti, pariñānāti, I. 198. kiṇ-mūlakā, -sambhavā, -samudaya . . . sabbe dhammā, IV. 338. nāthakaraṇā, v. 23 foll. niddhamaniyā, dasa, v. 220. nirūpadhiṇ, I. 147. rāgo, &c., I. 199. °samuppādo, III. 406 ; 408. sāvajjo, anavajjo, I. 189 ; 194 ; II. 191 ; v. 242 ; 276. asekiyā, dasa, v. 222. vijjābhāgiyo, I. 61. sekhasa [a]parihānāya, IV. 331. sacchikaraṇiyā, II. 182.

(c) -dhammo : having the quality of, I. 147 and

passim. avinipāta°, i. 232; ii. 89; 238; iii. 54; iv. 12. anuppāda°, i. 135; 137; 184; 218; ii. 249; iv. 174 *fol.*; 184. jarā°, vyādhi°, maraṇa°, khaya°, nassanā°, iii. 54. viparināma°, i. 258; iv. 157; 159. samudaya°, nirodha°, iv. 186; v. 343. anāvattidhammo, i. 232; 245; 290; ii. 89; 238; iv. 12; 399; 423 *fol.*; v. 343.

(d) *doctrine in general; point of doctrine; rules,* iii. 176. abhisamācāriko, iii. 15. ariya°, anariya°, v. 241; 274. ācayagāmī, apacayagāmī, v. 243; 276 *fol.* [a]tapaniyo°, i. 49; v. 243; 276. dukkhudrayo, sukhudrayo, v. 243; 277. dukkha- sukha-vipāko, v. 244; 277. saporikkamano, v. 262. sappurisa°, v. 245; 279. (sa- an-) āsavo, v. 242; 275. atth'eso mayi dhammo, iii. 198. āsevitabbo, bhāvetabbo, *etc.*, v. 246 *fol.*; 279 *fol.* uppādetabbo, v. 245; 279. garu°, iv. 280. garudhammā, attha, iv. 276. kaṇho, sukko, i. 51; v. 232 *fol.*; 253 *fol.* . . . dhammanaj dhāraṇakajātiko, iv. 221; 223. pāpa°, pāpako, *passim.* Bhagavaṇ-mūlako . . ., i. 199; iv. 351; v. 355. sad°, *see* Saddhamma.

(e) *the* DHAMMA, i. 133; 276 (§ 123); v. 275; dhammo, vinayo, satthusāsanaj, ii. 168. ādinavā dhammanaj bhaṇantassa, iii. 251. *eight thoughts about it*, iv. 228. °anussati, *see* Anussati, Anussarati. ādi-, majjhe-, pariyosāna-kalyāṇo, ii. 147; 208; iii. 113 *fol.*; 135; 152; 262; 381; iv. 6; 110; 152; 361; v. 23; 26; 71 *fol.*; 80; 89; 163; 198; 204; 338. dhammaññu, iii. 148; iv. 113 *fol.* °attho, i. 162, v. 77. attho ca. i. 69; ii. 7; v. 222; 254. °adhipateyyo, i. 109; 147; iii. 149 *fol.* °adhipo, i. 150. dhamme aveccappasādena, i. 223; ii. 56; iii. 212; 332 *fol.*; 451; iv. 406; v. 183. °anudhammo, i. 36; 131; ii. 7; 97; 190; 245; iii. 176; 240; iv. 116; 221; 223; 296; 310; 337; 391; v. 126. °anusārī, i. 74; iv. 215; v. 23. abhi°, v. 24; 27; 90; 201; 339. °ārāmo, iii. 431. °iddhi, i. 93. dhammūposatho, i. 208. °esānā, i. 93. opasamiko, parinibbāyiko, iv. 225. dhamme kankhati, ii. 79; iv. 460; v. 18. °kathiko, i. 23; 25 *fol.*; ii. 138; iii. 78 *fol.*; v. 10 *fol.* °kathikattaj, i. 38. kalyāṇa°, i. 74; 108; 226; 248; ii. 81; 91; 110; 224 *fol.*; iv. 211; 214. °kāmo, v. 24; 27; 90; 201; 339. °ketu, iii. 149. dhamme agāravo viharati, iii. 247; 340; iv. 84. dhammanaj garukaroti, ii. 20; iv. 120 *fol.* °gāravatā, iii. 330; 423 *fol.*; iv. 28 *fol.*

°cakkaj, *see* Cakka. °cakkhu, iv. 186. °cariyā, i. 55; ii. 5; iii. 448; v. 87; 302. °ddhajo, i. 109; iii. 149. dhato, *see* Dhata. dhammaj dhareti, i. 36; iii. 176; iv. 116. °dharo, i. 117; ii. 8; 147; 178; iii. 179; 361 *fol.*; iv. 310; v. 16; 349; 352. °dhāraṇā, v. 126. dhammaj (na) pariyāpunāti, ii. 103; 185; iii. 86; 176 *fol.*; 361 *fol.* °nisanti, iv. 15; 36. °paṭisaṇvedi, i. 151; iii. 21. °paṭisambhidā, ii. 160. pattadhammo, iv. 186. °padāni, ii. 185. *the four, in detail*, ii. 29 *fol.* °pariyatti, iii. 86. °pariyayo, i. 65; iv. 63; v. 288. °pariyetthi, i. 93. °pariyesanā, i. 93. [a]parihāniyo, iii. 309 *fol.*; iv. 16; 20 *fol.* paresaj dhammaj deseti, i. 151; iii. 184. °pūjā, i. 93. °ppamāno, ii. 71. °bhūto, v. 226 *fol.* yathā-suto -pariyatto, iv. 86; v. 349; 352. yoniso vicine dhammaj, iv. 3 *fol.* °ratanaj, i. 94. °raso, i. 36. °rāgo, °nandi, v. 343 *fol.* °rājā, i. 109; iii. 149. °rañño rājā, iii. 149. °laddho, i. 129. °vādī, ii. 209. °vādini parisā, i. 75; 76. viññugarahito, i. 189; 194; ii. 191. viññuppasattho, ii. 191. °vinayo, i. 34; 35; 121; 185; 266; 283; ii. 2; 26; 117; 123; 185; iii. 8; 163; 168 *fol.*; 240; 327; iv. 36; 200 *fol.*; v. 144; 157; 163; 189; 192. °vihārī, iii. 86 *fol.* °vuddhi, i. 94. °vedo, *see* Veda. °vepullaj, i. 94. samañānaṇ Sakyaputtiyānaṇ, i. 185. sandiṭṭhiko, akāliko, ehi-passiko, opanayiko, &c., i. 222; 156 *fol.*; 207; ii. 56; iii. 212; 285; 356 *fol.*; iv. 406; v. 183; 329; 336. °sando, iii. 106 *fol.* sammad-akkhato, v. 232 *fol.*; 253 *fol.*; 343. dhammaj saraṇaj gato, *see* Saraṇa. °savanaṇ, *see* Savanaṇ. dhammaj suṇāti, iii. 176; v. 103. °soto, iii. 350. °sotasamāpanno, v. 329 *fol.* svākkhato Bhagavatā dhammo . . ., i. 217; 276; ii. 56; iii. 212; 285; 312; 315; iv. 83; 211; 215; 406; v. 183; 329; 336.

(f) right, moral, religious, i. 9 *fol.* °kammaj, i. 74. °dhammena, i. 129. °saññī, i. 85; 86. yathādharmaj patikaroti, patigaṇhāti, i. 103.

Adhamma, ii. 19; v. 73 *fol.* °kammaj, i. 74. cariyā, i. 55; ii. 5. adhammo ca, v. 223 *fol.*; 231; 242; 255; 260; 275. adhammattho, v. 76. adhammo anatto ca, v. 222; 254. °rāgaratto, i. 160. °vādini (parisā), i. 75. °saññī, i. 85 *fol.*

Dhammatā, ii. 21; v. 2; 312. kalyāṇa°, kusala°, ii. 86; v. 66.

Dhammika, I. 75; 109. a°, I. 75; III. 243. saha°, I. 174 foll.

Dhava, I. 202; 204.

Dhātu, IV. 385. *the three, in detail*, I. 223. ajjhattikā, bāhirā, II. 164. *the four, in detail*, I. 222. tejo°, vāyo°, *only*, III. 243. *the six*, I. 175 foll. *in detail*, I. 176. aneka°, nānā°, I. 22; V. 33; 37. anekadhātu-paṭivedho, III. 325. ārambha° (ārabbha°), nikkama°, parakkama°, I. 4; III. 338. upakkama°, III. 338. kāma°, vyāpāda°, vihiṇsa°, III. 447. °kusalatā, I. 83. thiti°, III. 338. tejo-dhātukusalo, I. 25. thāma°, III. 338. dibbasota°, I. 255; III. 17; 29; 280; V. 199. nibbāna°, II. 120; IV. 202. nissāraṇīyā dhātuyo, *the five*, III. 245. *the six*, III. 290; V. 57. nekkhamma°, avyāpāda°, avihīṇsa°, III. 447.

Dhārakajātika, II. 97; IV. 296 foll.; 328.

Dhāraṇa, saṅghātipattacivara°, II. 104; 106 foll.; 210.

Dhāretar, IV. 196.

Dhitimā, I. 25.

Dhutavāda, I. 23.

Dhutta, a°, III. 38; IV. 266; 270. itthi°, surā°, akkha°, IV. 283; 288.

Dhura, nikkhitta°, I. 71; II. 148; III. 108; 179 foll. anikkhitta°, III. 65; 432; V. 24; 28; 90.

Dhuva, II. 33.

Dhūpāyati, II. 214 foll.

Dhūma, II. 53; IV. 72 foll. dhūmaṇ kattā, V. 347 foll.; 350 foll.; 359.

Dheyya, kamma°, IV. 285; 289; 322. Māra°, IV. 228.

Dhorayha, I. 162.

Dhovana, I. 132; 161; 277. ariyaṇ, V. 216.

Nakula, V. 289 foll.

Nakkhatta, IV. 86.

Nagara, I. 160; 178. paccantimaṇ, IV. 106 foll.; V. 194.

Nangala, III. 64.

Nangutṭha, II. 245.

Nacca, I. 261.

Naṭṭha, II. 249.

Natthikavāda, II. 31.

Nadi, I. 33; 136; 250; 287; II. 55; 201; III. 52; 64; IV. 137. kun°, II. 140; IV. 100; V. 114 foll.; 117;

119. mahā°, I. 243; II. 140; IV. 101; 198; V. 22; 114; 117; 119. °viduggaṇ, I. 35; III. 128.

Nantaka, III. 187.

- Nantikavāsin, iv. 376.
 Nandati, iv. 94 *fol.*
 Nandi, nandī, ii. 59; 61. kāma°, bhava°, ditthi°, ii. 10.
 kāma°, vyāpāda°, &c., iii., 246. dhammā°, iv. 423
fol.
 Nabha (nabhā), i. 242; ii. 50; iii. 240.
 Naya, ii. 180; 191.
 Nara, i. 130; ii. 5; iii. 53.
 Naḷa, ii. 73.
 Naseti, iv. 169 *fol.*
 Nassana, °dhammo, iii. 54.
 Nahātaka, iv. 144.
 Nahāpaka, iii. 25.
 Nahāpana, i. 62; 132; ii. 70; iv. 54.
 Nahāru, i. 50; iv. 129. °daddulaj, iv. 47 *fol.*
 Nāga, ii. 116; iii. 156 *fol.*; 345; iv. 200; 204; 207;
 435; v. 202. mahā°, iv. 107; 110.
 Nāthakaraṇa, °dhamma, the ten, in detail, v. 23 *fol.*;
 89 *fol.*
 Nānatta, iv. 385. °kāyo, iv. 39 *fol.* °saññā, i. 41; *
 267; ii. 184; iii. 306 (*sic lege*); iv. 40.
 Nābhi, i. 112.
 Nāmarūpa, i. 83; 176; iii. 400; v. 51; 56. °āram-
 manā, iv. 385.
 Nālikā, i. 210.
 Nāla, iv. 169.
 Nāliya, °sakaj, iii. 49.
 Nāvā, iii. 368.
 Nikatṭha, °citto, °kāyo, ii. 137.
 Nikāmalābhiṇ, ii. 23; 36.
 Nikāya, deva°, see Deva.
 Nikkama, °dhātu, i. 4. kalyāṇajava°, iii. 214.
 Nikkujjati, pattaj, iv. 344. nikkujjito, i. 173; iii. 238.
 Nikkuha, ii. 26.
 Nikkha, suvaṇṇa°, iv. 120 *fol.*
 Nikkhitta, dun°, su°, i. 59; ii. 147 *fol.* °dhuro, see
 Dhura.
 Nigantṭha, iii. 276; 383. niganṭhūposatho, i. 205 *fol.*
 °sāvako, ii. 196; 199. dasahi asaddhammehi saman-
 nāgato, v. 150.
 Niggaha, i. 98; 174; v. 70.
 Niggaṇṭhāti, niggahetvā, iii. 187.
 Nighaṇḍu, sanighaṇḍuketubhāṇaj, i. 163; 166; iii. 223.
 Nicca, ii. 33; 52; v. 210. °saññi, ii. 52. anicca, ii. 33;
 52; v. 343 *fol.* anicce dukkhasaññā, iv. 52. °anupassī,

- v. 112; 359. (sabbasankhāresu), III. 83; IV. 13.
 (cakkhusmiṃ), IV. 145 foll. tad aniccaṃ, yad aniccaṃ,
 v. 187 foll. °patisaṃvedī, IV. 13; 145 foll. °saññā,
 °saññī, III. 79; 85; 334; IV. 13; 51; 145 foll.
- Nicchāta, IV. 410 foll.; v. 65.
- Nicchedetī, III. 365.
- Nijjigīṣitā, III. 111.
- Nijjāra, I. 221; II. 198. dasa nijjaravatthūni, v. 215 foll.
- Nijjīṇṇa, v. 215 foll.
- Nijjhattibala, IV. 223.
- Nijjhāna, II. 191; 193.
- Nijjhāma (patipadā), I. 295 foll.
- Nitthā, nitthaṃ gato, II. 175; III. 450; v. 119 foll.
- Nittuddana, vālaggaḷaṇṇitittuddanamattaṃ, III. 403
 foll.; 406.
- Nittharaṇa, II. 200.
- Nidassana, nila°, pīṭa°, &c.; IV. 305 foll.
- Nidāna, I. 134 foll.; 263 foll.: 338; II. 196; IV. 128 foll.
 sa- a-nidāno, I. 82.
- Niddasa, IV. 15; 35 foll.
- Niddā, III. 251. °kilamatha-pativinodana, II. 48; 50.
 niddārāmatā, III. 116; 173; 293 foll.; 309 foll.; 330;
 449; IV. 22; 24; 331; v. 164.
- Nidhi, °mukhaṃ, v. 346.
- Nidhunāti, III. 365.
- Nindati, II. 3; v. 171; 174.
- Nindā, II. 188; IV. 157 foll.
- Ninna, anupubba° (samuddo), IV. 198; 200; 206.
 viveka°, IV. 224; 233; v. 175. kūṭa°, III. 364.
- Ninnāda, sankhatīṇṇavaninnādasaddo, II. 117 (M. III. 133).
- Ninnitakasāva, I. 254 (M. III. 133).
- Ninnetar, atthassa, v. 226 foll.; 256 foll.
- Nipaka, III. 24.
- Nipakka (v. l. nipaka), III. 138.
- Nipaccākāra, parama°, v. 66.
- Nipajjati, IV. 332.
- Nipāta, atī°, III. 430.
- Nipuna, III. 78.
- Nippītika, sukhaṃ, I. 81; °ārammaṇaṃ, I. 81.
- Nippesika, III. 111.
- Nibbāna, akuto bhayaṃ, II. 24. adhigacchati, I. 162.
 anupādisesāya nibbānadhātuyā parinibbāyati, II. 120;
 IV. 202; 313. abhijāyati, III. 384 foll. abhipassato,
 I. 147. °abhirato, III. 435. āgataṃ, III. 346. ārako, I.
 281. = āsavānaṃ parikkhaya, IV. 454. okkamaṇaṃ

- nibbānassa, iv. 111 *fol.*; 230. °ogadhagāmi, ii. 26. °gāmini paṭipadā, iv. 83. tadanga°, iv. 454. dukkhato, sukhato samanupassati, iii. 442. ditṭh' eva dhamme (ditṭhadhamma°), iv. 353; 358; 454. paramaditṭhadhamma°, v. 64. nibbānaṃ pariyesati, ii. 247. nibbānāya saṃvattati, iii. 83; 326 *fol.* nibbānassa sacchikiriya°, i. 8; iii. 423; v. 194. nibbānass' eva santike, ii. 39 *fol.*; iii. 331; iv. 29. paṭijotass' eva, iv. 3. pari°, *see* Parinibbāna. °pariyosānā sabbe dhammā, v. 107. °poṇaṃ mānaṃ, iii. 443. bhavanīrodho nibbānaṃ, v. 9. yathāsukhaṃ, iv. 415 *fol.* vi-ā-rādhaya nibbānaṃ, iii. 294 *fol.* =virāgo, ii. 34; 118; iii. 164; iv. 423 *fol.*; v. 8; 110; 320; 322; 354 *fol.* °saññā, iii. 443. san-ditṭhikaṃ, i. 158; iv. 453. sampadā, iv. 239.
- Nibbāyati, iv. 70 *fol.*
- Nibbidā, i. 64; iii. 325 *fol.*; v. 311 *fol.* °anupassī, i. 51. ekanta°, iii. 83; iv. 143; v. 216. °virāgo, iii. 19; 200; 360; iv. 99; 336; v. 2 *fol.*
- Nibbinda, v. 3; 313.
- Nibbindati, v. 3, *and passim.*
- Nibbuta, ii. 208; iv. 410 *fol.*; v. 65.
- Nibbedha, iii. 427.
- Nibbedhika, i. 45; ii. 167; 178; iii. 2; 53; 65; 152; 410; 412; 414; iv. 111; 234; v. 15; 25; 28.
- Nimantana; i. 295.
- Nimitta, i. 256; iii. 375 *fol.*; iv. 33; 418 *fol.* a°, i. 82; iii. 292; iv. 78. °anusārī, iii. 292. cittassa, iii. 423. °ggāhī, ii. 16; iii. 99; v. 348; 351, *and see* Indriya (guttadvāro). nimittaṃ na jānāti, iii. 319; 322. paṭigha°, i. 3; 87; 200. bāla°, paṇḍita°, i. 102; mukha°, v. 92; 94; 97 *fol.*; 103. sa°, i. 82. sabba°, iv. 53. sabbanimmittānaṃ nissaraṇaṃ, iii. 292. sabbanimmittānaṃ amanasikāro, iii. 397 *fol.*; iv. 78. samādhī°, paggāha°, upekkhā°, i. 256 *fol.* subha°, asubha°, i. 3 *fol.*; 87; 200; v. 134.
- Nimujjati, iv. 11.
- Nimba, i. 32; v. 212.
- Nimmadana, ii. 34.
- Nimmala, iv. 340.
- Niyassakamma, i. 99.
- Niyāma, i. 122.
- Niyāmatā, dhamma°, i. 286.
- Niraggala, ii. 43; iv. 151.
- Nirabbuda, v. 171; 173 *fol.*

Niraya, *passim*. khīṇa°, iv. 405; 407; v. 182; 184.
nirayamhi paccati, i. 141; v. 76. paduma°, v. 172.
°pālā, i. 138; 141. mahā°, i. 141. *duration of punishment in*, v. 173.

Nirayattavuttin, iv. 293 *fol.*

Nirāsa (puggala), i. 107 *fol.*

Nirujjhati, aparisesā -aṇ, iii. 165 *fol.*; v. 139 *fol.*

Nirutti, iii. 201. °patisambhidā, ii. 160.

Nirūpadhi, °sukhaṇ, i. 80.

Nirodha, anupubba°, iv. 456. nava anupubbanirodhā, iv. 409. asesavirāga°, i. 177; ii. 158; 161. nirodh-atthaṇ, ii. 26. nirodhānupassī, iv. 146 *fol.*; v. 112; 359. = āsavāṇaṇ parikkhaya, iv. 456. kāma°, vedanā°, &c., iii. 410 *fol.* dukkha°, i. 177. dukkhakkhandhassa, v. 184. °dhammo, v. 343 *fol.* and nibbāna, see Nibbāna (= virāgo). °nissita, ii. 16. bhava° (and nibbāna), v. 9. sakkāya°, ii. 165 *fol.*; iii. 246; (na) saṇvattati, iii. 325 *fol.*; v. 216; 238 *fol.* °saññā, iii. 334. saññāvedayita°, i. 41; iii. 192; iv. 306; 409; v. 209. n. and samādhi, i. 299.

Nillapa, ii. 26.

Nillopa, i. 154.

Nivāta, i. 101; 137; iv. 231. °vutti, iii. 43.

Nivāsa, ati°, samavatta°, iii. 258. pubbe°, i. 25; 164; 255; ii. 183; iii. 18; 29; 323; 418 *fol.*; iv. 141-143; 291; 421; v. 13; 68; 199; 211; 339. pubbenivāsānussatiṇāṇaṇ, iv. 177.

Nivuttha, sannivutthapubbaṇ, iv. 303 *fol.*

Nisanti (nisanti), khippa°, ii. 97; iii. 201; iv. 296; 328. dhamma°, iv. 15; 36; v. 166; 168.

Nisāmakajātiyo, dhammāṇaṇ, v. 166; 168.

Nissaṭa, v. 151 *fol.* a°, iv. 430.

Nissanda, iii. 32.

Nissaya, i. 117; iii. 271; iv. 353; v. 73.

Nissaraṇa, i. 258; 260. uttariṇ, iv. 76; v. 188. kāmarāgassa, &c.; iii. 230 *fol.*; v. 323 *fol.* kāmāṇaṇ, bhavāṇaṇ, diṭṭhīṇaṇ, phassāyatanāṇaṇ, ii. 10. kāmāṇaṇ, vyāpādassa, vihesāya, rūpāṇaṇ, sakkāyassa, iii. 245 *fol.* °pañño, v. 181 *fol.* anissaraṇapañño, v. 178; 181.

Nissaraṇiya, i. 99. nissaraṇiyā dhātuyo, *the five, in detail*, iii. 245. *the six*, iii. 290.

Nissita, iii. 128.

Nica, °thāniyo, v. 82. °seyya, i. 212.

Niṭattha, i. 60.

Nīla, III. 239; IV. 263 *fol.*; 305; 349; V. 61. °abhijāti, III. 383.

Nīlī, III. 230; 233.

Nīvarana, *the five*, III. 354; 386; IV. 437; V. 195. *in detail*, I. 3; 161; 272; III. 16; 63; 428; IV. 457; V. 16; 30. *with abhijjhā as first*, II. 14; 67; 210; III. 92; IV. 437; V. 163; 207. *with kāmarāga as first*, III. 230 *fol.*; 317 *fol.*; 322; V. 323. avijjā° *only*; I. 223. āhāro pañcannaṃ nīvaraṇānaṃ, V. 113; 116.

Nivāra, I. 241; 295; II. 206.

Nekkha, I. 181; II. 8; 29.

Nekkhamma, I. 147. °abhirato, IV. 224; V. 175. °adhimutto, III. 376. nekkhamme ānisaṃso, IV. 186; 209; 213; 439 *fol.* nekkhamme cittaṃ pakkhandati, III. 245; IV. 438. °vitakko, I. 275; II. 252. °sankappo, III. 146. °sukhaṃ, I. 80.

Necayika, V. 149.

Nettika, Bhagavaṇ°, I. 199; IV. 158; 351; V. 355. sa°, II. 54.

Nepakka, III. 11; IV. 15; 36.

Nema, IV. 404; gambhira°, IV. 106.

Nemi, I. 112.

Nemitta, III. 243.

Nemittaka, III. 111.

Neyyattha, I. 60.

Nerayika, I. 265; II. 231; III. 402 *fol.*

Nela (nela), II. 209; V. 205.

Nesajjika, III. 220.

Nesāda, I. 107; II. 85.

Paṇṣu, I. 253. °kūlaṃ, I. 240; 295; II. 206; IV. 230.

°kūlikatta, I. 38. °kūliko, III. 187; 219; 391 *fol.* sahapapaṇṣukūlita, II. 186.

Pakāsati, ava°, III. 145 *fol.*

Pakkha, I. 142; 144. kāla°, V. 19; 123 *fol.* jupha°, V. 124 *fol.* pakkhupacchedo, I. 98.

Pakkhahata, III. 385.

Pakkhāyati, disā, III. 69 *fol.*

Pakkhī, II. 209; V. 206.

Pagabbha, III. 433. a°, IV. 175; 182; 184. ap°, III. 433.

Paggāha, I. 83. °nimittaṃ, I. 256.

Panka, III. 311; IV. 289.

Pacati, niraye (nirayamhi), I. 141; V. 76.

Pacalēti, III. 343; IV. 85; 344.

Paccaṅkhatti, buddhaṃ, dhammaṃ, &c., IV. 372.

- Paccattharāṇa, kadalimigapavara°, i. 137; iii. 50.
 Paccatthika, attha°, v. 71.
 Paccanubhoti, iii. 425 foll.
 Paccaya, i. 66. gilāna°, *passim.* sap°, ap°, i. 82.
 apara°, iv. 186; 210; 213. *with* hetu, iv. 151 foll.
 Paccayika, ii. 209.
 Paccavidhuṇ, iv. 228.
 Paccavekkhana, °animittañ, iii. 27.
 Paccāmitta, iv. 106.
 Paccāropeti, iv. 193.
 Paccāvamati, v. 337.
 Paccāsāreti, iii. 28.
 Paccuttarati, iii. 190.
 Paccuppanno, i. 264; iii. 400. atitānāgata°, iii. 151,
see also Atita.
 Paccēka, panunṇapaccēkasacco, ii. 41; v. 29. °buddho,
see that title.
 Paccora, iv. 130.
 Paccorohaṇī, v. 234 foll.; 249 foll. ariyā, v. 251.
 Pacchānipāti, iii. 37; iv. 265; 267 foll.
 Pacchābhatta, iii. 320
 Pacchābhattika, khalu°, iii. 220.
 Pacchābhūmaka, v. 263.
 Pacchāyā, iii. 320 foll.
 Pacchāliya, iii. 76.
 Pajahati, akusalaṇ, sāvajjaṇ, iv. 109 foll.
 Pajā, iv. 290. itarā, ii. 75 foll.; v. 232 foll.; 253 foll.
 sassamaṇabrahmaṇī, ii. 130; v. 204.
 Pajāpatika, sa°, v. 325 foll.
 Pajāpatī, i. 137; iv. 210; 214.
 Pajjati, iv. 362.
 Pajjota, ii. 140. pajjotass' eva nibbānaṇ, iv. 3.
 Pajjhāyati, ii. 214; 216; iii. 57.
 Pañjasa, a°, ii. 75.
 Pañña (*adj.*), dup°, ii. 187 foll. and *passim.* nibbedhika°,
 ii. 178. bhāvita°, v. 42 foll. mahā°, i. 23; 25; ii. 178
 foll. sap°, iv. 245. suvimutta°, v. 29 foll.
 Paññatā, dup°, iii. 421; v. 159; 161. mahā°, puthu°,
 vipula°, &c., i. 45.
 Paññatta, i. 98; iv. 16; 19; 21; v. 74 foll. ap°, i. 99;
 iv. 16; 19; 21; v. 74 foll. paṇḍita°, sappurisa°,
 i. 151.
 Paññatti, ii. 17. ap-, sap-paññattiko, v. 190.
 Paññavaṇ, ii. 76; 187; 189; 228; 230; iii. 2 foll.;
 7 foll.; 53; 112; 127; 183; 434; iv. 23; 38; 85;

111; 217; 220; 229; 232; 234; 271; 352; 357; v. 25; 28; 91; 124 *fol.*; 329; 333; 335.

Paññā, I. 61; 210; II. 136 *fol.*; III. 446; IV. 11. ariyā, II. 1; IV. 105. adhi°, I. 240; II. 92 *fol.*; 239; III. 106 *fol.*; 327; V. 72 *fol.* adhipaññādharmavipassanā, V. 99. adhipaññāsikkhā, I. 229 *fol.* °adhīpateyyo, °garū, II. 137. abhāvita°, III. 106 *fol.* ādibrahmacariyikā, IV. 151. °ābhā, &c., II. 139. °kathā, I. 125; III. 182. °sampadākathā, III. 81; 191; V. 130. kusalesu dhammesu, III. 352; IV. 11; V. 123 *fol.* °khandho, *see* Khandha. °dhanaj, III. 53. paññanganaj, II. 79. paññindriyanaj, *see* Indriya. paññuttaranaj, II. 243; IV. 385. paññuttarā sabbe dhammā, IV. 339; V. 107. °paṭilābho, I. 45. °parihāni, I. 15. °balaaj, IV. 363, *see also* Bala. °bāhullaaj, °vepullaaj, I. 45. mahā°, I. 45; II. 35; III. 244. °vimutti, °vimutto, I. 61; 83; II. 6; 23; IV. 452. °vuddhi, I. 15; 45; II. 245. °veyyattiya, III. 237. sākacchāya veditabbā, II. 187; 189. sama°, II. 62. °sampadā, I. 62; II. 66; 218; III. 12 *fol.*; 53; 81; 182 *fol.*; IV. 284; 288; 322. °sampaṇno, III. 12 *fol.*; 81; 134; V. 130. °sāro, II. 141. sekhā, vuttā Bhagavatā, I. 220.

Paññāya: anuggahissati, I. 125. disvā, V. 39. pariyogāhamāno, IV. 13 *fol.* paripūrakārī, IV. 380. mattasokārī, I. 231; IV. 381. vaḍḍhati, I. 152; III. 44; 80.

Paññāta, ap°, III. 134.

Paññātika, ap°, III. 134.

Pañha, I. 103, 288; III. 81; 191 *fol.*; 419 *fol.*; V. 50 *fol.* °vyākaranāni, *the four, in detail*, I. 197 *fol.*; II. 46. °samudācāro, II. 189.

Paṭalikā, I. 181. paṭalikatthato (pallanko), I. 137 (*sic lege*); III. 50; IV. 94; 231; 394.

Paṭikā, I. 181. paṭikatthato, I. 137; III. 50; IV. 94; 231; 394.

Paṭikassana, mūlāya, I. 99.

Paṭikujjati, III. 58.

Paṭikuṭati, IV. 47 *fol.*

Paṭikuṭṭha, ap°, IV. 246.

Paṭikkanta, II. 104; 106 *fol.*; 210.

Paṭikkūla, āhāre paṭikkūlasaṇṇā, IV. 49. °saṇṇī, ap° saṇṇī, III. 169.

Paṭigacca (*v. l.*, paṭigaccaj), II. 25.

Paṭigādha, °ppatto, III. 297 *fol.*

Paṭiggāhaka, I. 161; II. 80 *fol.*; III. 42; 336.

- Paṭigha, -nimittaṃ, i. 3; 87; 200. °saññā, i. 41; 267; ii. 184.
- Paṭighāta, i. 98; iv. 106 *fol.*
- Paṭicayo (v. l., pati°), iii. 376 *fol.*; iv. 355; v. 336 *fol.*
- Paṭicarati, iv. 168.
- Paṭiccasamuppāda, *statement of*, i. 177; v. 184; (nirodho), i. 177; v. 184.
- Paṭicchādana, iii. 352.
- Paṭicchanna, i. 282. °kammanto, ii. 239.
- Paṭiññāta, °karaṇaṃ, i. 99; iv. 144.
- Paṭinissagga, i. 100; 299; iv. 148; 350. ādāna°, v. 233; 253 *fol.* duppaṭinissaggi, iii. 395; v. 150. paṭinissaggānupassī, iv. 88; 146 *fol.*; v. 112; 359. sabbūpadhi°, i. 49; v. 8; 110; 320; 322; 354 *fol.*
- Paṭinissajjeti, [na]paṭinissajjitabbo, v. 191 *fol.* ap-
paṭinissajja, iv. 374 *fol.*
- Paṭinissatṭha, ii. 41.
- Paṭipadā, i. 113; 168; ii. 76; 79. akkhamā, &c., ii. 152. āgālhā, nijjhāmā, majjhimā, i. 295 *fol.* kāmā-
nirodhagāmini°, vedanā°, &c., iii. 410 *fol.* dukkhā
dandabhīññā, &c. ii. 149 *fol.*; 154; v. 63. dukkha-
nirodhagāmini, i. 177. puñña°, i. 168. lokanirodha-
gāmini, ii. 23. sabbatthagāmini°, v. 33; 37. *See also*
Sacca.
- Paṭipatti, sammā°, micchā°, i. 69; v. 136. dhammā-
nuddhamma°, v. 126.
- Paṭipassaddha, ii. 41. °laddho, i. 254.
- Paṭipīta, iii. 226.
- Paṭipucchā, °vinitā (parisā), i. 72. °vyākaraṇīyā,
i. 197; ii. 46.
- Paṭippharati, iv. 193.
- Paṭibaddha, para°, v. 87.
- Paṭibhāna, ii. 177; iii. 42; 185; iv. 163; v. 96. ap°,
iii. 57. °kavi, ii. 230. yutta°, mutta°, ii. 135. *See*
also Paṭisambhidā.
- Paṭibhānavāṇ, i. 24.
- Paṭibhāneyyaka, i. 25.
- Paṭimaṇsa, ap°, v. 79.
- Paṭirūpa, °desavāso, ii. 32.
- Paṭilābha, ii. 93. ñāṇadassana°, ii. 44. lābhasakkā-
rasiloka°, ii. 143. samādhi, *see* Samādhi.
- Paṭilīnānisabha, iv. 449.
- Paṭilīyati, iv. 47 *fol.*
- Paṭivāpeti, iv. 423 *fol.*
- Paṭivinaya, iii. 185 *fol.*; 190.

- Paṭivīnodana, II. 48; 50.
 Paṭivīnodaya, III. 184 *fol.*
 Paṭivibhatta, ap°, III. 289.
 Paṭivedha, ap°, II. 1. anekadhātu°, nānādhātu°, I. 22; 44.
 Paṭisankhāna, °balaṇ, I. 52; 94; II. 142.
 Paṭisaṇvedin, evaṇ-sukhadukkha°, I. 164; IV. 303; V. 35. attha°, dhamma°, IV. 361. ekantasukha°, V. 84 *fol.* See also Sati, Ānāpāna.
 Paṭisanthāra, I. 93; 94. °gāravatā, III. 330; IV. 28. paṭisanthāraṇ garukaroti, IV. 120 *fol.* paṭisanthārako, V. 166; 168.
 Paṭisambhidā, the four, I. 22; IV. 32. in detail, II. 160; III. 113; 120. paṭisambhidappatto, (-āpatto), I. 24; III. 120.
 Paṭisaraṇa, kamma°, III. 186. Bhagavaṇ°, I. 199; IV. 158; 351; V. 355.
 Paṭisallāna, II. 51; 176; III. 86 *fol.*; 116 *fol.*; 195; 298; 343; IV. 15; 36; 88; V. 166; 168. °ārāmo, III. 261 *fol.*
 Paṭisallīna, II. 20.
 Paṭisallekhitā, III. 261 *fol.*
 Paṭisāraniya, °kammaṇ, I. 99; IV. 346.
 Paṭisevitar, III. 143 *fol.*
 Paṭisotagāmi, II. 5.
 Paṭisseneti, II. 214 *fol.*
 Paṭihankhāti, II. 40; III. 388; IV. 167.
 Paṭihita, III. 306 *fol.*
 Paṭṭa, ayo°, IV. 130.
 Paṭṭakā (v. l. paṭikā), I. 254; 257.
 Paṭhavi, II. 50; IV. 89; 374; V. 263; 266; 268. °maṇḍalaṇ, IV. 90. dhūpāyati, &c., IV. 102. °lekhpamo, I. 283. °saññā, °saññi, IV. 312; V. 7 *fol.*; 318 *fol.*; 325; 353 *fol.* See also Dhātu, Iddhi (formula).
 Paṇaka, III. 187; 232; 235.
 Paṇava, II. 117; 241.
 Paṇidhi, II. 32; V. 212 *fol.* attasammā°, II. 32. ceto°, IV. 239 *fol.*
 Paṇihita, sammā-, micchā-paṇihitaṇ cittaṇ, I. 8; V. 87. paṇihitattaṇ, I. 8; 164 *fol.*
 Paṇita, I. 284; II. 171; 190; IV. 10; 332 *fol.*; 423; V. 8; 36; 68; 110; 234; 250; 320; 322; 340; 354 *fol.* eko hīno, eko paṇito, III. 349; V. 140. °dāyako, I. 26. paṇitataro, I. 119; 171; V. 37; 140; 203 *fol.*; 207 *fol.*

- Paṇḍaka, III. 128.
 Paṇḍita, I. 59; 68; 84; 89; 101 *fol.*; 162; II. 3 *fol.*; 118; 178; 228. °paññattaṇ, I. 151. -lakkhaṇaṇ, °nimittaṇ, I. 103.
 Paṇḍukambalo, I. 181.
 Paṇṇa, I. 183. °santhāro, I. 136.
 Patāyati, IV. 97.
 Patāreti, III. 432.
 Paṭicaya, III. 376 *fol.*; v. 336 *fol.* See Paṭicaya.
 Patilīna, II. 41 *fol.*
 Patitthīyati (v. l., -[t]thiy[y]ati), III. 181 *fol.*
 Patissata, III. 24.
 Patoda, II. 114; III. 28; IV. 91. patodassa ajjhoharaṇaṇ, v. 324.
 Patta, onitapattapāṇiṇ, II. 63. °kammaṇ, II. 68. patta-ggāhāpaka, III. 275. pattapiṇḍika, III. 220. sangho nikkujjati, IV. 344.
 Pattakkhandha, III. 57. (Cf. *Vin. Texts*, III. 13, n. 1.)
 Pattāḷhaka, v. 203. (Cf. *M.* I. 266.)
 Patti, II. 148; III. 179; IV. 332 *fol.*
 Pattika, II. 117.
 Pātha, catummahā°, III. 28; 42; 394. yogga°, III. 122. anupariyāya°, IV. 107.
 Patthanā, III. 47; v. 212 *fol.*
 Pathabya, IV. 90.
 Pada, II. 51; 182. attha°, II. 189. atthuttariṇ padaṇ santay, IV. 70 *fol.* adhimutta°, v. 36. catuppadehi vaddhati, v. 137. °vyañjanaṇ, see Vyañjana. apada, IV. 434.
 Padaka, I. 163; 166.
 Padakkhiṇa, I. 294; II. 21; 182; III. 198 *fol.* °ggāhi, III. 79; 180; v. 24; 26; 90; 338.
 Padaparama, II. 135.
 Padāna, bāla°, paṇḍita°, I. 102.
 Padāleti, mahato kāyassa padāletā, I. 284 *fol.*; II. 170 *fol.*; 202. avijjākhandhaṇ, I. 285.
 Paditta, II. 95.
 Padipeyya, II. 85; 203; IV. 239.
 Paduttha, II. 30.
 Paduma, I. 145; II. 86 *fol.*; III. 26; 239.
 Padesa, cattāro mahā°, II. 167.
 Padosaye, v. 171; 174.
 Padhāna, IV. 355. *the two*, I. 49. *the four, in detail*, II. 16. *asamayā, samayā padhānāya*, III. 65 *fol.* *cittay na namati ātappāya . . . padhānāya*, III. 249; IV. 460

- fol.*; v. 17 *fol.* °kkhamo, v. 15. [na]padahitabbañ, v. 191 *fol.* sammāpadhanāni, cattāro, II. 15; III. 12; IV. 125 *fol.*; 203; 462 *fol.* in detail, I. 296; II. 15; 74; IV. 462.
- Padhāniyanga, parisuddhi°, II. 194 *fol.* the five, in detail, III. 65.
- Panāli, IV. 171.
- Panigghosa, ap°, IV. 88.
- Panunna, II. 29; v. 31. °paccekasacco, II. 41; v. 29 *fol.*
- Panta, pantañ senāsanay, I. 60; II. 137.
- Papañca, II. 161 *fol.* ap°, II. 161 *fol.* °nirodho, II. 162 *fol.*; IV. 235. °vūpasamo, II. 162 *fol.* papañcārāmata, III. 293 *fol.* nippapañcārāmo, III. 431; IV. 229; 233; 235. nippapañcapade, III. 294 *fol.*
- Papaṭikā, III. 19 *fol.*; 44; 200; 360; IV. 70 *fol.*; 99; 336; v. 4 *fol.*; 314 *fol.*
- Papāta, III. 389; IV. 198; 200.
- Pabbajita, I. 69; 107; 147; 151; 168; II. 78; III. 33; 244; v. 82; 87. cira°, IV. 21; 24; v. 348; 350 *fol.*; 353. acira°, III. 138; 403. cattāro pabbajitassa rogā, II. 143. vuddha°, III. 78.
- Pabbajjā, I. 151; 168. abbhokāso, v. 204. °sukhañ, I. 80. mātugāmassa Tathāgatappavedite dhamma-vinaye, IV. 274 *fol.*
- Pabbata, I. 243; II. 140. °kandarapadarasākhā, v. 114 *fol.*; 117; 119. dhūpāyati, IV. 102. °rājā, I. 152; III. 240; 311; IV. 102. °visamañ, I. 35.
- Pabbājanīyakamma, I. 99.
- Pabbhāra, anupubba° (samuddo), IV. 198; 200; 206. viveka°, IV. 224; 233.
- Pabhankara, II. 51 *fol.*
- Pabhangu, I. 254; 257; 258; III. 16.
- Pabhassara, I. 10; 254; 257 *fol.*; III. 16.
- Pabhā, II. 139; v. 22. sayam°, v. 60.
- Pamajjati, pamādattha, III. 87; IV. 139.
- Pamatta, I. 11; 139; IV. 319; v. 146. ap°, v. 148.
- Pamāṇa, I. 88; III. 52; 350 *fol.*; v. 140; 143. ap°, I. 183; 192; 196; II. 73; III. 52; v. 63; 299 *fol.*; 344 *fol.* āyup°, see Āyu. buddho, dhammo, sangho, II. 73. rūpap°, II. 71. °vantāni, II. 73.
- Pamāṇika, III. 349 *fol.*; 351; v. 140; 143.
- Pamāda, I. 11; 16; 17; II. 40; III. 6; 421; 449; IV. 195; 350; 465; v. 310; 361. madā°, II. 68; IV. 294; 326. °vatā, I. 139.

Pamādaṭṭhānaṃ, surāmerayamajja°, i. 212; 226.

See also Sīla.

Pamināti, iii. 349; 351; v. 140; 143.

Pamudita, iii. 21 *fol.*

Pamokkha, itivādapamokkhānisarṇso, ii. 26.

Pamocana, ii. 24; 37; 49 *fol.*

Payirupāsati, i. 124; 126; 142; iv. 337.

Payutta, ii. 81 *fol.*

Payojeti, ii. 82.

Para, paraṃ veramaṇiyā samādapeti, v. 304 *fol.*

Parakkama. parakkama-dhātu, i. 4. purisa°, i. 50; iv. 190. *

Paradāra, ii. 71; 191.

Parappavāda, ii. 238.

Parama, sattakkhattu°, i. 233; 235; iv. 381; v. 120.

°saccaṃ, ii. 115.

Parampara, ii. 191.

Parājaya, v. 171; 174.

Parājeti, parājiyissu, iv. 432.

Parābhava, ii. 73. upāsakassa, iv. 26.

Parāmāsa, sacca°, ii. 42. sandiṭṭhi°, v. 150. silabbata°, iii. 377; 438.

Parāyana, i. 155; 156.

Parikissati, ii. 177.

Parikuppa, iii. 146.

Parikkamana, saparikkamano dhammo, v. 262.

Parikkhaya, i. 100; 299; ii. 68; iv. 148; 350.

Parikkhiṇa, iv. 418.

Pari[k]kha, sankiṇṇa°, iii. 84 *fol.*

Pari[k]khā, iv. 106; 109.

Parigūhati, iv. 10. pariguyhati (v. l., parigūhati), iv. 31.

Pariggaha, iv. 400.

Paricariyā, i. 132.

Paricita, ii. 185; iv. 300; 309. bahābala°, ii. 67 *fol.*; iv. 282; 286.

Paricumbati, v. 65.

Pariccāga, āmisa°, dhamma°, i. 92.

Parijānāti, iii. 400 *fol.*

Parijjana (parijjana), sangahita° (sangahita°), iii. 38; iv. 266 *fol.*; 269; 271.

Paripūrati, aparipunnakamantā, iv. 390.

Pariññā, i. 299. kāmānaṃ, rūpānaṃ, vedanānaṃ, i. 277.

Pariṇāma, sammāpariṇāmaṃ gacchati, iii. 30.

Paritassati, ii. 27; iii. 133 *fol.*

- Paritassī, a°, iv. 108; 111; 230 *fol.*
 Paritāpana, i. 151. *atta*°, *para*°, ii. 205 *fol.*
 Paritāpeti, iii. 380.
 Paritta, iv. 241; v. 63.
 Parittā, ii. 73.
 Parideva, i. 144; ii. 195.
 Pariddava, i. 221.
 Parināyaka, iii. 151. *sangha*°, *see* Sangha.
 Parinibbāna, ii. 79. *anupādā*°, i. 44; iv. 70; 74;
 v. 65. °*dhammo*, iii. 409. °*kālo Bhagavato*, iv. 310.
 Parinibbāpeti, ii. 68.
 Parinibbāyati (*parinnibbāti*), iii. 41; iv. 98. *pari-*
nibbuto, iv. 106; v. 233; 253 *fol.* *diṭṭh' eva dhamme*,
 iii. 409.
 Parinibbāyī, iv. 12; v. 343 *fol.* *antarā*°, i. 233 *fol.*;
 ii. 134; iv. 14; 70 *fol.*; 146; 380; v. 120. *asan-*
khāra°, *upahacca*°, i. 233 *fol.*; iv. 14 *fol.*; 72; 146;
 380; v. 120. *tattha*°, i. 232; 245; 290; ii. 5; 89;
 238; iv. 399; 423 *fol.* *sasankhāra*°, ii. 155; iv. 14
fol.; 73 *fol.*; 146; 380; v. 120. *diṭṭh' eva dhamme*
sasankhāra°, *asankhāra*°, ii. 155 *fol.* *kāyassa bhedā*
sasankhāra°, *asankhāra*°, ii. 155 *fol.*
 Parinibbuta. *See* Parinibbāyati.
 Paripakka, iv. 357.
 Paripantha, i. 153 *fol.*; *chinna*°, iii. 252. *bhogānaṃ*,
&c.; v. 136.
 Paripanthika, i. 161.
 Paripucchā, *vinītā parisā*, i. 285.
 Paripūra, ii. 77; v. 10; 12. a°, ii. 77; iv. 314 *fol.*;
 v. 10; 12. *sabbākāra*°, v. 11; 14.
 Paripūrakāriṇ, iii. 215; iv. 380; v. 131 *fol.*
 Parippḥoseti, i. 257.
 Paribbājaka, *brethren advised how to deal with their*
opinions, i. 115; iv. 35-9; 338; 378. *interviews the*
B., i. 157; 160; v. 230. *the B. goes to interview one*,
 i. 185; ii. 29 *fol.*; 176. *Ananda points out where they*
and the Dhamma differ, i. 215.
 Paribbūḷha, iii. 34.
 Paribhava, iii. 191.
 Paribhāveti, *sammā*° (*kukkūṭiya aṇḍāni*), iv. 125 *fol.*;
 176.
 Paribhāsaka, iv. 79. *akkosaka*°, *see* Akkosaka.
 Paribhoti, iii. 174 *fol.*
 Parimajjati, v. 166; 168.
 Parimajjana, v. 166; 168.



- Parimaṇḍala, i. 103.
 Parimaddana, i. 62; iv. 54; 386.
 Pariyatta, indriyaparo°, v. 34; 38.
 Pariyanta, evaṇ ayu°, i. 164.
 Pariyantika, kāya°, jivita°, ii. 198.
 Pariyādāna, ii. 139. āsava°, jivita°, iv. 13.
 Pariyāpajjati, iv. 339. pariyaṇṇa, ii. 51.
 Pariyāya, i. 56. dhamma°, iii. 62; iv. 166; 381.
 nip°, iv. 451 foll. deva°, iii. 402 foll.
 Pariyutṭhāna, v. 198. °ajjhosāna, i. 66.
 Pariyutṭhito, i. 281; ii. 58.
 Pariyetṭhi, iii. 416. āmisa°, dhamma°, i. 93.
 Pariyesati, ii. 23; 25; 247.
 Pariyesanā, i. 93. kāma°, i. 68. ariya°, anariya°,
 ii. 247.
 Pariyogāḷha, °dhammo, iv. 186; 210; 313.
 Pariyogāheti, ii. 84; iv. 13.
 Pariyodapanā, pariyodāta, i. 207; iii. 27; 124 foll.;
 iv. 120 foll.; v. 237.
 Pariyosāna, iii. 363. amata°, see Amata. accanta-
 pariyosāno, v. 326. nibbāna°, iii. 363. brahmacariya°,
 iii. 376. rāga-, dosa-, moha- vinaya°, v. 238 foll. *See*
also Arahatta (formula B).
 Parilāha, a°, iii. 3; 429. avita°, iv. 461; 463 foll.
 kāma°, i. 68. [a]vighāta, ii. 197 foll.; iii. 245 foll.;
 388 foll. sa°, i. 203; iii. 3; 429.
 Parivajjana, iii. 387; 389.
 Parivaṭṭa, attha°, iv. 304.
 Parivāra, i. 38.
 Parivāsa, °dānaṇ, i. 99.
 Parivitakka, ākāra°, ii. 193. cetaso, ii. 20.
 Parisakkatī, bhikkhūnaṇ alābhāya . . . , iv. 345.
 Parisakkasāva, ii. 19.
 Parisankita, iii. 128.
 Parisaṇṇu, iii. 148; iv. 113.
 Parisā, ii. 183; iii. 253. *the eight in detail*, iv. 307.
 khattiya°, ii. 133; iii. 253; iv. 80; 114. (dve), i. 70
 foll. (tisso), i. 242; 285. deva°, ii. 185. [a]dham-
 mikā, v. 230 foll. parisadussano, parisasobhana,
 ii. 225. brāhmaṇa°, gahapati°, samaṇa°, iv. 80; 114.
 bhikkhu°, &c., ii. 132. mahā°, i. 25. °vacaro, v. 10
 foll. parisatī (v. l., parisatīṇ), ii. 180.
 Parisuddha, iv. 120 foll. °sankhātataro, iv. 120
 foll.
 Parisuddhi, °padhāniyangāni, *the four*, ii. 194 foll.

- Parisedito, sammā^o (kukkuṭiya aṇḍāṇi), iv. 125; 176.
 Parihāna, iii. 173; 309; 329; v. 123; 125; 156; 158; 161; 163. a^o, iii. 330 *fol.*; 404; 423. °dhammo, iii. 405; v. 103.
 Parihāni, i. 15; iii. 76 *fol.*; v. 26 *fol.*; 96; 124 *fol.*
 Parihāyati, iii. 252.
 Parihāra, visamaparihārajāni, ii. 87.
 Parihāraka, ii. 180.
 Parūpārambha, ii. 180.
 Pareti, v. 2; 139 *fol.*; 312.
 Pareto, dukkha^o, ii. 123.
 Parovara, ii. 6; 45.
 Paḷāsa (pal^o), i. 95 *fol.*; 100; 299; iii. 278; 452; iv. 148; 349; 456; 465; v. 39; 41 *fol.*; 156; 209; 310. a^o, i. 95.
 Paḷāsī (palāsī), iii. 111; 335; v. 156. a^o, iii. 111.
 Palagaṇḍa, iv. 127.
 Palāpa, a^o, nip^o, ii. 183. samaṇa^o, yava^o, iv. 169 *fol.*
 Palālita, iii. 5.
 Palāla, i. 242. °piṭhaka, i. 48; ii. 122. °puñjaḷ, i. 241; ii. 210; iv. 437.
 Palāsa, i. 152; ii. 200; iii. 19; 200; 360; iv. 99; 117; 336; v. 4 *fol.*; 314.
 Palikhaṇati, ii. 199.
 Paligedha, i. 66.
 Paligedhī, iii. 265.
 Paligha, °parivattiko, i. 48; ii. 122. ukkhitta^o, iii. 84.
 Palipatha, iv. 290.
 Palujjati, iv. 103.
 Palumpati, palumpanto, i. 48; ii. 122.
 Paloka, palokato, ii. 128; iv. 422.
 Pavattar, v. 226 *fol.*; 256.
 Pavara, ii. 95.
 Pavāraṇā, i. 99. pavāraṇa-ṭhapanay, i. 99.
 Pavāreti, ii. 81.
 Pavāḷa, iv. 199; 203.
 Paviddha, ana^o, iii. 172.
 Pavivitta, iv. 229; 232; 293; 325; v. 130.
 Paviveka, ii. 148; iii. 207; 219; 422; 431; iv. 439. *the three*, i. 240 *fol.* °adhimutto, iii. 376 *fol.* °ārāmo, v. 134.
 Pavecchati, anup^o (anu^o), i. 135; ii. 75.
 Paveṇi, iii. 56.
 Pasaṇṣā, ii. 188; iv. 157 *fol.* appiyapasaṇṣī, iv. 155.

- Pasanno**, anussavap°, i. 26. ap°, i. 98. aveccap°, i. 26; v. 120. puggalap°, i. 26. Satthari, dhamme, sanghe, iii. 35.
Pasavati, v. 75 *fol.*
Pasāda, i. 98; ii. 84; 243; iii. 237; iv. 346. ap°, ii. 84; iv. 345. cattāro aggap°, ii. 34. puggalap°, iii. 270. °bahulo, iii. 270; iv. 25. *fol.* buddhe . . . sanghe aveccappasādena, i. 222; ii. 56; iii. 212; 332 *fol.*; 451; iv. 406; v. 183.
Pasārīta, ii. 104: 106 *fol.*; 210.
Passaṇ, passaṇi, iv. 153 *fol.*; v. 226 *fol.*; 256 *fol.*
Passaddhi, iv. 455; v. 1 *fol.*; 311 *fol.* anupubba°, iv. 456. *See also* Sambojjhanga.
Passambhaya, v. 111.
Pahāna, i. 82; 134; 299; ii. 26; iii. 431. °ppadhānaṇ, ii. 16. °saññā, iii. 85; 334. uecchinnaṃ . . . anuppādadhammo, *see* Mūla (uechinna).
Pahāra (deti). iii. 121.
Pahīṇaka, iii. 76.
Pahitatta, ii. 14; 115; iv. 302 *fol.*; v. 84; 343.
Pākāra, iv. 107; 111. °sandhi, °vivaraj, v. 195.
Pācittiya, dhammo, ii. 242.
Pāṭikankhiṇ, ii. 209.
Pāṭikkūlyatā, iii. 32; iv. 47 *fol.*; v. 64. ap°, v. 63.
Pāṭidesanīyaka, dhammo, ii. 243.
Pāṭibhoga, ii. 172.
Pāṭihāriya, iddhi°, ādesanā°, anusāsani°, i. 170; v. 327. sappāṭihāriyo dhammo, iv. 310.
Pāṇa, i. 161; ii. 73; 192. sabbe pāṇā avijjā, ii. 176.
Pāṇahara, ii. 116; 143; 153; iii. 163.
Pāṇātipāta, *passim*. *See* Sila (the precepts).
Pāṇiṇ, payata°, iii. 287; iv. 266 *fol.*; 271; 284; 289; v. 331; 336.
Pātavyatā, i. 266.
Pātimokkha, °saṇvarasaṇvuto, iii. 113; 135; 138; 151; 155; 262; iv. 140; 152; 189; v. 71; 198; 338. sampanna°, ii. 14. svāgataṇ, iv. 140; 142; 279; v. 71; 80; 201.
Pāti, suvaṇṇa°, rūpiya°, kaṇṇsa°, iv. 393.
Pātubhāva, i. 266. Tathāgatassa, ii. 130 *fol.*
Pādipeyya, ii. 85; 203.
Pāpa, ii. 222 *fol.*, and *passim*.
Pāpaṇika, i. 115 *fol.*
Pāpamittatā, i. 13; 16; 17; 83; iv. 160; 165.

- Pāpiccha, III. 119; 191; 219 *fol.*; 335; 432; IV. 1; 22; 155; V. 123; 125; 153; 157; 165.
 Pāpicchatā, IV. 160; 165.
 Pāpimaṇ, IV. 434.
 Pāmuja, III. 21; 285; V. 1 *fol.*; 311 *fol.*; 333 *fol.*; 349; 352. ulārapāmujo, V. 24; 27; 339.
 Pāmokkha, II. 168.
 Pāmojja. *See* Pāmuja.
 Pāyamānā, I. 295; II. 206; III. 227.
 Pāragata, IV. 411.
 Pāragāmi, V. 232 *fol.*; 253 *fol.*
 Pāragu, III. 223. bhavassa, II. 9; IV. 157. jātimaraṇa-bhayassa, II. 15.
 Pārangamana, apārā, V. 4; 313.
 Pārājika, III. 252; dhammo, II. 241.
 Pārāyana, III. 399; 401.
 Pāricariyā, II. 70. °anuttariyaṇ, III. 284; 325; 328.
 Pāricchattaka, IV. 117 *fol.*
 Pāripūri, avijjāya, V. 114 *fol.* vijjavimuttiyā, V. 115 *fol.*; 119. bhavataṇhāya, V. 117 *fol.*
 Pārisajja, I. 142.
 Pālicca, III. 196.
 Pāvaka, IV. 97.
 Pāvussaka, IV. 127.
 Pāsa, II. 182; IV. 197. vāda°, II. 182. kuṭhārī°, IV. 171.
 Pāsaṇsā, II. 31 *fol.*; dasa pāsaṇsāni tñānāni, V. 129 (*cf.* M. II. 227).
 Pāsāṇa, I. 283. °gula, II. 200.
 Pāsāṇasakkharilla, IV. 237.
 Pāsāda, I. 64.
 Pāsādika, II. 203; III. 255 *fol.*; ap°, III. 255 *fol.* samanta°, I. 24.
 Pāhuna, III. 260.
 Pāhuneyya, II. 56; III. 134; 158; 162; 248; 279; 387; IV. 10; 13 *fol.*; V. 67; 198.
 Piñṇākabhakkha, I. 241; 295.
 Piṭaka, kuddāla° (kudāla°), I. 204; II. 199. °sampa-dāno, II. 191.
 Piṇḍa, I., 279. °dāyiko, IV. 107.
 Piṇḍaka, IV. 185.
 Piṇḍapāta, *passim.* itarītara°, II. 27; 143; III. 145 *fol.* °pavivekaṇ, I. 240. piṇḍapāte kalyāṇakāmo, III. 109. °sevitabbaṇ, V. 100.
 Piṇḍapātika, III. 391.
 Piṇḍapātikatta, I. 38; III. 109.

- Pindiyālopa, II. 27.
 Pitar, I. 62; 132; 138-40.
 Pitupitāmahā, IV. 61.
 Pitta, II. 87; III. 101; 131.
 Pittivisaya. *See* Visaya.
 Pipāsa, II. 117; 174, *fol.*; III. 163. °vinayo, III. 35.
 avita°, IV. 461; 463 *fol.*
 Piya (*oar*) piyārittaṇ, II. 201.
 Piya °apāya, III. 57. °garahī, IV. 155. °rūpābhinandī, II.
 54. °vādī, III. 37; IV. 265; 267 *fol.*
 Piyatta, V. 164 *fol.*
 Pilandhana, I. 254; 257; III. 16.
 Pisāca, III. 69.
 Pihita, II. 104.
 Pītha, III. 51. ayo°, IV. 133.
 Pīthaka, palāla°, I. 48.
 Pīta (*yellow*), III. 239; IV. 263; 305; 349; V. 61.
 Pīta (*drink*), V. 347 *fol.*; 350 *fol.*; 359.
 Pīti, III. 285 *fol.*; IV. 411; 450; V. 1 *fol.*; 311 *fol.*;
 333 *fol.* tatiyassa jhānassa kaṇṭako, V. 135. nippi-
 tiko, III. 26; IV. 300; 441. sappitiko, IV. 300.
 °pāmujaṇ, III. 181; 307. pītiyā ādinavo, IV. 441.
 °bhakkho, V. 60. °mano, III. 21; V. 3 *See also*
 Jhāna, Sambojjhanga.
 Pukkusa, I. 162; III. 214. *And see* Kula (nīco).
 Puggala, I. 8; 197; II. 126 *fol.* ajjhattasanyojano
 bahiddhāsanyojano, I. 63. aṭṭha purisapuggalā, III.
 212. anusotagāmī, &c., II. 5 *fol.* asuro asurapari-
 vāro, II. 91. appaṭi°, I. 22. eka°, I. 22; 33. kāya-
 sakkhī, &c., I. 118. kodhagaru, II. 46. gūtha-°,
 puppha-°, madhubhāṇi°, I. 128. tayo (gilānūpamā,
 &c.), I. 121 *fol.* Tathāgatappaveditassa dhamma-
 vinayassa desetā, I. 266; III. 441. diṭṭhisampanno,
 I. 26 *fol.*; III. 439 *fol.*; IV. 136. dve, I. 76; 87.
 duttappayo, sutappayo, I. 87. nirāso, āsaṇso, vigatāso,
 I. 107 *fol.* paṭi°, II. 24. parapuggalānaṇ cetaso ...
see Iddhi (*formula*). °paroparaññū, IV. 113, 115.
 purisa°, *see* Purisa. pāsāṇalekhūpamo, &c., I. 283.
 °ppasādo, III. 270. °ppasanno, I. 26. [na] bhajitabbo,
 &c., V. 248; 282. rūpappamāṇo, &c., II. 71. valāha-
 kūpamo, II. 102 *fol.* sivathikūpamo, III. 268. suppa-
 meyyo, &c., I. 266 *fol.* [a]sevitabbo, IV. 365; V. 102;
 247; 281.
 Pungava, I. 162; II. 75 *fol.*
 Puñchatī, IV. 376.

Puñja, III. 408; IV. 72.

Puñña, I. 151; 155 *fol.*; III. 412. a°, I. 154; III. 412. °abbhisanda, II. 54 *fol.*; III. 51; 337; IV. 245. °kato, II. 32. karoti, V. 177. °kiriyaavatthūni, tīni, IV. 241. °kkhettañ, I. 244; II. 34 *fol.*; 56; 113; III. 158; 248; 279 *fol.*; 387; IV. 10; 13 *fol.*; 292. °paṭipadā, I. 168; puññañ, apuññañ pasavati, I. 89; II. 3 *fol.*; III. 244; V. 249; 282. puññañ vipāko, IV. 89. °pekhaṇa-pāṇi, IV. 292 *fol.* mahā °kkhandho, III. 337.

Putā, II. 183.

Puṇḍarīka, I. 145; II. 86 *fol.*; III. 26.

Puthu, °pañño, I. 130; II. 67. °paññatā, I. 45.

Puthujjana, I. 27; 145; 147; 178; 267; II. 129; 163; III. 54; IV. 68; 97; 157; 372. assutavā, I. 10. nirayañ gacchati, &c., II. 126 *fol.*

Puthutta, IV. 97.

Puthuvi, II. 21.

Pubba, I. 34. °ācariyo, °ācariyako, I. 132; II. 70. °kāri, I. 87. °koṭṭhako, III. 345. °nivāso, *see* Nivāso. °devatā, II. 70. pubbāpayati, III. 345; 402.

Pubbaṇha, su°, I. 294.

Pubbāparā, III. 201.

Pubbuṭṭhāyiñ, III. 37; IV. 265; 267 *fol.*

Purisa, I. 28; 126; II. 115; III. 156. °antaragato, I. 295; II. 206. asappurisasambhatti, V. 150. °ājāñño, V. 325 *fol.* °ājāniyo, I. 290; II. 115; IV. 397 *fol.*; V. 324. itthiñ bandhati, IV. 197. uttama°, °uttama, V. 16; 325 *fol.* akā°, III. 24. °khaḷunko, I. 287 *fol.*; IV. 190 *fol.*; 397; V. 323. °gati, IV. 70. °[t]thāmo, II. 118; IV. 190. °dammasārathi, I. 168; 207; II. 56; 112; 147. °doso, IV. 190. °puggalo, I. 32; 130; 173; 189; 208; II. 34; 56; III. 36; 349. atṭha, IV. 407; V. 183; 330. °puggalaparopariyaññañ, III. 349; 351; V. 139. purisindriyañ, &c., IV. 57. balavā, I. 64. mahā°, II. 35. mahāpurisalakkhañ, III. 223. mahāpurisavitakkā, IV. 229. °medho, II. 42; IV. 151. mogha°, I. 286. °rūpañ, &c., I. 2 *fol.* °yugañ, I. 208; II. 34; 56; III. 36; IV. 407; V. 330. °saddasso, I. 289; IV. 397; 399. [a]sappurisasadhammo, V. 245; 279. [a]sappurisasañsevo, V. 113; 115; 119.

Puḷavaka, °saññā. *See* Subha, Asubha.

Pussaka, I. 188.

Pūga, I. 128; III. 300.

Pūjā, V. 347 *fol.*; 350 *fol.*; 353; 359. āmisa°, dhamma°, I. 93.

- Pūjanā, II. 203 *fol.*
 Pūjetar, v. 347 *fol.*; 350 *fol.*; 353; 359.
 Pūjeti, pūjjo (v. l., pūjo, pūjjo), III. 78.
 Pūva, III. 76.
 Pecca, II. 174 *fol.*; III. 34; 46; 78.
 Peta, I. 155 *fol.*; III. 43; 78. dānaṃ petānaṃ nāti-
 sālohitānaṃ upakappati, v. 269. pubba°, IV. 244.
 pubbapetabali, II. 68; III. 45. °seyyā, II. 244.
 Pettanika, III. 76; 78; 300.
 Pettāpiya (petteyyo piyo), III. 348; v. 138. (J. P. T. S.,
 1908, pp. 103, 112, n. 16.)
 Pettiviśaya. See Visaya.
 Petteyya, I. 142.
 Pema, II. 213. nivitṭha°, III. 326 *fol.*; [a]vigata°, II. 174
fol.; IV. 15; 36; 461, 463 *fol.*
 Pemaṇiya, II. 209.
 Peyya, apeyya, III. 188. kākaṭṭheyya, III. 27.
 Peyyavajja, II. 32; 248; IV. 219; 364.
 Pesa, II. 208.
 Pesaka, III. 275.
 Pesati, pehi, IV. 190 *fol.* (S. i., 123).
 Pesala, IV. 22; v. 170.
 Pesuṇṇa, tuvaṇṭuvaṇ°, IV. 401.
 Pessa, III. 37; IV. 266; 270.
 Pokkharāṇiyā, III. 309.
 Pokkharāṇī, I. 35; 37; 145; III. 187; 238.
 Pokkharatā, vaṇṇa°, I. 38; 86; II. 203.
 Pona, anupubba° (samuddo), IV. 198; 200; 206.
 viveka°, IV. 224; 233; v. 175.
 Potthaka, I. 246.
 Pothujjanika, v. 216.
 Ponobhavika, II. 11 *fol.*; 172; III. 84; 86; v.
 88.
 Porisa, dasakammakara°, I. 145, 206; II. 78; III. 45;
 76; 260. rāja°, IV. 286; 322. porisamattāṃ, &c.,
 IV. 102.
 Posa, I. 117; IV. 266 *fol.*
 Posaka, I. 62.
 Phandana, I. 202.
 Pharasu, II. 117; III. 162.
 Phala, anāgāmi°, III. 421. °dassāvī, II. 71. pavatta-
 phalabhojī, I. 295; II. 206. °bhājako, III. 275. vana-
 mūlaphalāhāro, I. 295; II. 206. sotāpatti-phala-
 sacchikiriya, &c., I. 44.

Phala (*adj.*), aññā°, iv. 428. anipphalo, v. 271, 273. āgata°, iii. 284. dasa dhammā mahapphalā, v. 238 *fol.* sa°, a°, i. 225.

Phalaka, °cīraṇ, i. 240, 295.

Phassa, i. 122. kāmāṇaṇ, &c., nidānasambhavo, iii. 411 *fol.*; 415. °nirodho, iii. 400; 402; 411 *fol.*; 415. phassāyatanāni, cha, i. 175; ii. 11 *fol.*; 161; iii. 32; v. 64. *in detail*, i. 176. phasso eko anto ... iii. 399; 401. °samudayo, iii. 399; 402; iv. 385. °samudayā sabbe dhammā, iv. 339; v. 107.

Phāṇita, iv. 108.

Phāṭikaroti, iii. 431; v. 347; 359.

Phāṭiseyya, iv. 237.

Phāsuviharati, vihāro, i. 54; 99; iv. 230. (pañca), iii. 119; 132.

Phulla, sabbaphālī°, iv. 118 *fol.*

Phussitaka (phusitaka), i. 243; ii. 140; iii. 31; 394; v. 114; 117; 119.

Pheggū, ii. 110; iii. 20; 44; 200; 360.

Phenuddehaka, i. 141; iv. 133 *fol.*

Badara, i. 130; iii. 76.

Baddha, iv. 197. su°, iv. 197.

Bandhana, i. 250; ii. 33; 209; 241; iii. 352. niraya°, tiracchānayoni°, iii. 353.

Bandhava, i. 152.

Bandhu, kamma°, iii. 72 *fol.*; 186.

Bandhujivaka, v. 62.

Babbaja, ii. 211. °lāyako, iii. 365.

Barihisa, ii. 207.

Bala, ii. 63 *fol.* the four, *in detail*, ii. 141 *fol.*; 252. the five, iv. 125; 203; v. 175. *in detail*, i. 39; 42 *fol.*; iii. 10 *fol.*; 248; 278; 282. the seven, *in detail*, iv. 3. atṭha, iv. 223. °abalo, iii. 38. ujjhatti°, nijjhatti°, iv. 223. khināsavassa, iv. 224. Tathāgatabalāni, the five, iii. 9. dāsehi balehi khinā-savo bhikkhu ..., v. 174 *fol.* °dāyī, ii. 64. paññā° (aggāṇ sekhābalāṇaṇ), iii. 10; 12. paññā°, viriya°, anavajja°, sangaha°, iv. 363. patisankhāna°, bhāvanā°, i. 52. sati°, samādhi°, i. 94. °samppanno, i. 244 *fol.*; ii. 250 *fol.* sekhābalāni, the five, ii. 150 *fol.*; iii. 1 *fol.*; 10.

Balakāyo, i. 109; iv. 107; 110.

Bali, ii. 68; iii. 45; iv. 17, 19. °patiggāhikā devatā, iii. 260.

Balivadda, ii. 108.

- Balisamaṇṣika**, i. 48; ii. 122.
Baliharaṇa, v. 79.
Bavhābādha, ii. 75; 85.
Bahiddhā, i. 284 *itthindriyaṇ*, *purisindriyaṇ*, iv. 57.
rupāni passāti, iv. 305; 348; v. 61. °sanyojano, i. 63 *fol.* See also *Ajjhatta*.
Bahusaccaṇ, i. 38.
Bāla, i. 89; 101 *fol.*; 162; ii. 2 *fol.*; 118; 228; 252; v. 309. *dve*, i. 59; 84. *sankhaṇ gacchati*, i. 68.
Bāhā, i. 64; iii. 374-75.
Bāhiro, ii. 212. *angaṇ*, i. 17.
Bāhulika, i. 71; iii. 108; 179; 180; 199.
Bimbohana, iii. 240 *fol.*
Bilāra, v. 195; 202; 289 *fol.*
Bila, ii. 33.
Bilanga, °*duṭṭiyaṇ*, i. 145; iv. 392. °*thālika*, i. 47; ii. 122.
Billa, v. 170.
Bija, i. 32; 135; 223; 229; 239; iii. 404; iv. 237.
°*gāmabhūtagāma*, ii. 209; iv. 100; v. 205.
Buddha, ii. 2; 17; 24; 26; 34; 37; 52; 66; 79; iv. 90.
(formula of faith in the), i. 168; 207; ii. 33; 56; 66; 147; iii. 2; 10; 30; 53; 65; 153; 212; 285; 312; 314; 341; iv. 3; 5; 109; 225; 270; 284; 288; 324; 406; v. 15; 183; 204; 329; 333; 336. *anu*°, ii. 1.
dve, i. 77. *pacceka*°, i. 77; ii. 245; iv. 394; v. 23.
Buddhānussati, i. 30, 42. *buddho'smi*, ii. 39. *Buddhaṇ saraṇaṇ gato*, see *Saraṇa*. *Buddhaṇaṇ buddhavisayo*, ii. 80. *Buddhe aveccappasādena* . . . , see *Pasāda*.
°*sāsaṇaṇ*, i. 294. °*silō*, v. 66. See also *Sambuddha*.
[an]abhisambuddha, i. 258 *fol.*; ii. 9; 21; 23; 120; iii. 82; 240 *fol.*; iv. 56; 176; 304; 439.
paṭhamābhisam°, ii. 20.
Beluva, °*salātuko*, v. 170.
Bojjhanga, i. 14. *the seven*, iii. 386 *fol.*; iv. 125 *fol.*; 203; 225; v. 57; 176. *the seven, in detail*, i. 39; 53; 297; ii. 16; 237; iii. 390; iv. 23; 148; v. 211.
sattannaṇ bojjhangānaṇ āhāro, v. 114; 118.
Bodhi, *Tathāgatassa*, ii. 66; iii. 2; 53; 65; 153. °*pakkhikā dhammā*, iii. 70; *bodhapakkhikā*, 300 *fol.*; °*saññā*, iv. 27. °*sammāsam*°, i. 259; ii. 120; 131; iv. 56; 176; 304; 313; 448.
Bodhisatta, i. 258; iv. 302; 439. *Tusitakāyā cavitvā* . . . , ii. 130; iv. 312. *pañca dhamme bhāvesi*, iii. 82. *pañca mahāsupinā*, iii. 240 *fol.*

Brahma, v. 76. °patho, III. 346. °ppatto, II. 184. brahmaṇ uccāsayanamahāsayanāṇ, I. 182. brahmūposatho, I. 207. °bhūto, II. 206; v. 226 *fol.*; 256. sabrahmakko, II. 70; IV. 259; v. 325 *fol.*

Brahmacariya, I. 168; 225; II. 26; 44; 185; III. 250; 346; 381; IV. 137; 311; 461; v. 18; 135 *fol.*; 169. a°, I. 211; 266; II. 209. akhaṇḍaṇ, acchiddaṇ, &c., IV. 54. attha akkhaṇā asamayā brahmacariyavāsāya, IV. 225. °anuggaho, IV. 167. ādibrahmacariyiko, I. 231; IV. 151. komāra°, III. 224. na ciraṭṭhitikaṇ hoti, IV. 278. na sakkoti santānetuṇ, III. 90; 96 *fol.* nibbedhikaṇ, III. 412. (kevala) paripuṇṇaṇ parisuddhaṇ, III. 4; 381; IV. 35 *fol.*; 54; 166; 361; v. 71; 80; 89; 163; 199; 204; 338. °pariyosānaṇ, I. 50; IV. 77; and see Arahatta (formula B.). brahmacariyassa kevali, I. 162. brahmacariyesanā, II. 42. brahmacariyassa kaṇṭako, v. 134. °vāso, I. 253. vussati, I. 115; II. 26; 243; III. 272; IV. 7; 9; 382; vusitaṇ, See Arahatta (formula A.).

Brahmacārin, I. 211; 266; III. 145. a°, I. 108; 266; II. 239; III. 145; IV. 128; 201; 216. accanta°, v. 326. °paṭiñño, I. 108; II. 239; IV. 128; 201; 205. brahmacāri ca abrahmacāri ca ubho samasamagatikā, III. 347 *fol.*; v. 138 *fol.* sa°, I. 149; II. 97; 113; 123; III. 14; 21; 33; 81; 96; 98; 110 *fol.*; 195; 372; IV. 1; 22; 136; 155 *fol.*; v. 90; 131; 166; 168 *fol.*; 317; 338.

✓ **Brahmañña**, I. 142.

Brāhmaññattha, I. 260.

Brāhmaṇa (questions put by), I. 55; 66; 155; 163; II. 173. (with samaṇa) II. 9; 30; 207. (with the other three classes), II. 194; IV. 259. purohito, II. 207. °kulaṇ, v. 234; 249. °gahapatiko, I. 68; 110. °caṇḍālo, III. 229. tinno pārangato thale tiṭṭhati, II. 5. porāṇā brāhmaṇadhammā, III. 221. brāhmaṇānaṇ paccorohaṇi, v. 234; 250. brāhmaṇo brahmasamo, devasamo, &c., III. 224 *fol.* °mahāsālo, IV. 239. °mahāsālakula, III. 386 *fol.* °saccāni, II. 176. samaṇabrāhmaṇā, I. 110; 173; II. 31. °sammatā, I. 260.

Brāhmaṇiya, sassamaṇa°, IV. 259.

Brāhmaṇi, III. 221 *fol.*; 226.

Bhakḥha, kabalinkārūhara°, III. 192 *fol.*; sāka°, sāmāka°, &c., I. 241; 295; II. 206.

- Bhakkkhāna, abhūtab°, iv. 247.
 Bhagavā, *passim*.
 Bhaginī, i. 139; ii. 145.
 Bhanga, iii. 251. sākā°, iv. 435.
 Bhacca, ii. 68; iii. 46.
 Bhajitabba, i. 124; 126.
 Bhañña, ii. 31.
 Bhaṭṭha, iv. 419.
 Bhaṇḍa, i. 54.
 Bhaṇḍana, iii. 252; v. 77. °jāto, i. 70; v. 89.
 Bhaṇḍāgārika, iii. 274.
 Bhata, ii. 68.
 Bhatta, ussūra°, samaya°, iii. 260. kupito na bhuñjati, iv. 139. pariyāya bhattabhojanānuyogay, i. 295; ii. 206; °sammado, i. 3. svātanāya bhattena nimanteti, i. 274.
 Bhattar, i. 206; iii. 37.
 Bhattika, eka°, iii. 260.
 Bhattiy, iii. 165.
 Bhattuddesaka, ii. 19; iii. 274.
 Bhadantika, ehi°, tiṭṭha°, ii. 206.
 Bhadarapaṇḍu, i. 181.
 Bhadra, ii. 73; iii. 66.
 Bhadramukha, iv. 63.
 Bhabba, iii. 8; 137; 175 foll.; 272 foll. a°, iii. 8; 137; 174 foll.; 272 foll.; 438; iv. 370 foll. and *passim*. abhabbhatṭhānāni, iii. 438 foll.
 Bhabbatā, a°, i. 232.
 Bhaya, i. 98; 101; 178; ii. 33. enumerations of, ii. 121 foll.; iv. 364. °agati, *see* Agati, the four. anāgatabhayāni, iii. 100 foll. ājivika°, iv. 364. āpatti°, ii. 240. amātaputtikay, i. 178. kamānay adhivacanay, iii. 310; iv. 289. °dassāvi, i. 64; iii. 155; 262; iv. 140; 152; 189; 352; v. 23; 25; 71 foll.; 89; 131; 198; 338. pañca bhayāni (ariyasāva-kassa) verāni, iii. 204; v. 182. pañca bhayāni vūpasantāni, iv. 405; 407. °bheravan, v. 132. °sañña, iv. 52. abhaya, iv. 455.
 Bhariyā, ii. 58 foll. satta (vadhakasamā, &c.), iv. 92 foll.
 Bhava, i. 102; iv. 70; v. 63. the three, in detail, i. 223; iii. 444. itibhavā°, ii. 10; 248. iti bhavābhava-kathā, v. 128. anāvattidhammay me cittaṇ kāmabhavāyāti . . ., iv. 402; 404. °tanhā, ii. 247, and *see* Tanhā. °tanhāya āhāro, v. 116 foll. °nirodho,

- v. 9; 64. °ditṭhi, vibhavaditṭhi, i. 83. °patilabhi-
kāni saṃyojanāni, ii. 133 *fol.* punabbhavābhini-
batti, i. 223; iv. 175, 184. bhavānaṃ aggaṃ, iii. 202.
bhavānaṃ samudayo . . . nissaranaṃ ca, ii. 10.
bhavesanā, ii. 42. °rāgasamyojanaṃ, iv. 7, *fol.*; °rāga-
nusayo, iv. 70, *see also* Anusaya. °sankhāro, iv. 312;
v. 88. °saṃyojanaṃ akkhayo, i. 231. sabbe bhavā aniccā
dukkhā vipariṇāmadhammā, ii. 177. *See also* Āsava,
Yoga.
- Bhavaṅga, ii. 79. (*Com.* = attabhāva.)
Bhavanetṭi, ii. 1; iv. 105.
Bhavyarūpatā, ii. 193.
Bhassa, °pariyanto, iii. 138.
Bhassārāmatā, iii. 116; 173; 293 *fol.*; 309 *fol.*;
330; 449; iv. 22; 24; 331; v. 164.
Bhājaka, iii. 275.
Bhājana, i. 156.
Bhāṇi, bahu°, iii. 254; iv. 156. manta°, iii. 254.
Bhātar, i. 139.
Bhāra, i. 84. panna°, iii. 84 *fol.* °vāhī, iv. 24.
Bhāṭṭa, ana°, iii. 390; v. 110. anabhāvakata. *See*
Mūla (ucchinna). āvi°, tiro°, i. 170. itthabhāvā-
ññathābhāvo, ii. 10. manā°, vinā°, iii. 71; 73; v. 88.
vyanti°, v. 292; 294; 297.
Bhāvanā, iii. 390; iv. 125 *fol.*; 351 *fol.*; v. 164 *fol.*
°anuyogo, iii. 70; 300. citta°, i. 10. °pāripūriṃ
gacchati, i. 14; 43; iv. 366. °ppadhānaṃ, ii. 16.
°phalaṃ, iv. 47 *fol.* °balaṃ, i. 52; 94; ii. 142.
bhāvanārāmo, ii. 28; iii. 431. °vādo, v. 42; 44.
Bhāvaniya, mano° bhikkhu, iii. 317 *fol.*; 320 *fol.*;
v. 55; 185; 189.
Bhāvitatta, iv. 126; a°, iv. 125.
Bhāsitar, i. 128; ii. 102.
Bhāsī, dubbhāsita°, subhāsita°, i. 102.
Bhīṣanaka, iv. 311 *fol.*
Bhikkhā, iii. 222; °cariyā, iii. 225.
Bhikkhu, *passim.* alayaśakaccho, alayaśāṭṭho, iii. 81.
ātāpi, i. 153. kaṇḍakavuttiko, iii. 383. codako, i. 53;
iii. 196; v. 79. thero, i. 78; 238 *fol.*; iii. 195; 299;
iv. 25. navo, i. 78; 238 *fol.*; iii. 138; 299; iv. 25.
pañcangasamannāgato, v. 15. pañca dhamme bhāveti,
iii. 81. °parisā, ii. 132. pāpa°, i. 68; 154; ii. 239;
iii. 128 *fol.*; v. 149. pāmokkho, iii. 171. bhikkhuo
dinnāṃ mahapphalaṃ, i. 274 *fol.* bhikkhuo vādako,
iv. 279. bhikkhussa karaṇiyyāni, i. 230; 240. bhik-

- khūṇaṃ alābhāya parisakkati, iv. 345. °majjhagato, v. 122. majjhimo, i. 78; 238 *fol.*; iv. 25. °sangha, *see* Sangha. sabrahmacāriṇaṃ piyo, iii. 195.
- Bhikkhuni, i. 88; 113; 279; ii. 8; 78; 144; 164; iii. 109; iv. 75. °parisā, ii. 132. °passayo, ii. 144. attha garudhammā, iv. 276. yathābhataṃ nikkhittā evaṃ niraye, iii. 139 *fol.* sagge, iii. 139 *fol.*
- Bhīngara, iv. 210; 214.
- Bhitti, i. 261.
- Bhiyyobhāva, i. 98; 100.
- Bhisakka, iii. 238; iv. 340.
- Bhīru, sa°, iii. 260.
- Bhīruttāṇa, ii. 174.
- Bhujissa, iii. 36; 132; 213.
- Bhusika, i. 242.
- Bhūta, ii. 73; iii. 196 *fol.*; iv. 200; 203. agāriya°, iv. 370 *fol.* āgārika°, iii. 375. °gāmo, ii. 209; iv. 100; v. 205. cakkhu°, ñāṇa°, dhamma°, brahma°, v. 226 *fol.*; 256 *fol.* puthu°, iv. 311. bhūtaṃ tacchay, i. 238; ii. 100; iv. 30. °pubbaṃ, iii. 368 *fol.*; iv. 135 *fol.*; 393; 432. bhūtā bhūtaṃ upapatti, v. 289 *fol.* bhūtena, abhūtena, v. 81. manussa°, i. 161; 279; ii. 245; iii. 33; 346; iv. 247. mahābhūtāni, cattāri, i. 222; v. 348; 351. mettaṃso sabbabhūtānaṃ, iv. 151. yathābhūtaṃ, *see that title.* °vādī, i. 204; ii. 22; 209. sajoti°, iv. 128; 131 *fol.* sabbapāna°, v. 264; 289; 292. sabbapānabhūtahitānukampī, ii. 208; iv. 249; 251; 255; 388; v. 204; 207; 266; 284; 286; 290. sammukhi°, iv. 227; v. 256.
- Bhūnahaccāna, iv. 98.
- Bhūmaka, pacchā°, v. 263.
- Bhūmi, i. 141 *fol.*; ii. 207. °cālo, iv. 311 *fol.* attha hetu bhūmicālassa, iv. 312 *fol.* °bhāgo, iii. 28. °rāmaṇeyyako, i. 95; 37. vuddha°, dahara°, i. 68. su°, iii. 28; 42.
- Bhettā, samaggānaṃ, v. 265; 283; 293.
- Bhedana, iv. 247. a°, iv. 386. kāyassa bheda, i. 8; 31; 48; 55.
- Bheraṇḍaka, i. 187.
- Bherava, iii. 52. bhaya°, iv. 291; v. 132.
- Bheri, ii. 117; °saddo, ii. 185.
- Bhesajja, *passim.* pūtimuttā°, pūtimuttaṃ bhesaj-jānaṃ, ii. 27; iv. 232.
- Bhoga, *passim.* āmisa°, dhamma°, i. 92. °kkhandho, ii. 208; v. 84; 204. °cāgi, iii. 128. °jāni, iii. 252.

- nib°, iv. 174. °parihāni, i. 15. pāti°, ii. 172.
bhogānaṃ ādiyā, iii. 45. mahā°, i. 251; 252; v. 290
fol. rūpa°, sadda°, &c., iv. 174. °vyasano, iv. 247.
°sukhaṃ, ii. 69.
- Bhogi, kāmabhogī dasa, v. 177. appaṭivibhatta°,
sādhāraṇa°, iii. 289 *fol.*
- Bhogga, ii. 113; 170.
- Bhojana, ii. 63 *fol.*; iv. 189; 332 *fol.* abhidosa, iii. 395 *fol.* aparimitapāna°, ii. 249; appannapāna°, i. 107. dadamāno dāyako, iii. 42. pariyaṃbhatta-
bhojanānuyogo, i. 295; ii. 206. pāna°, ii. 27.
pindiyālopa°, pindiyālopo bhojanānaṃ, ii. 27; iv. 231.
vikāla°, i. 212; ii. 209; iii. 216; 260.
- Bhojiṇ, parinata°, iii. 145.
- Maṇsa, i. 295; ii. 206; iv. 129. āmakaya, ii. 209.
°pesūpamā, iii. 97. °lohitaya upasussati, i. 50;
iv. 190. °vanijjā, iii. 208. °vedhavidhō, ii. 114.
- Makasa, ii. 117; 143; v. 15.
- Makha, i. 95; 100; 299; iv. 148; 456; 465; v. 39;
41 *fol.*; 156; 209; 310; 361. a°, i. 95. °garu, ii.
46; 84. °vinayo, v. 165; 167.
- Makkhikā, i. 280; 295; ii. 206.
- Makkhī, iii. 111; 175; v. 156; 165. a°, v. 167.
- Maga, ii. 23.
- Maggā, i. 153; 168; 180; ii. 26; 79; iii. 44; 420.
ariya°, anariya°, v. 244; 278. āsevati, ii. 157; iii. 74.
uju°, iv. 189 *fol.* um°, ii. 177; 189 *fol.*; iv. 191.
kum°, ii. 14; iii. 420; v. 145; 147; 149. nicco,
iv. 285; 289; 322. maggaṃ ācikkheyya, i. 56. sukka°,
kappa°, v. 244; 278.
ariyaṭṭhangiko, i. 177; 180; 217; ii. 34; iii.
242; iv. 125 *fol.*; 203; v. 57. kāmānirōdhagā-
minipatipadā, &c., iii. 411 *fol.* bhāvito, subhāvito,
iv. 225; v. 176. *Angas, in detail*, i. 40; 177; 180;
217; 297; ii. 89; 221 *fol.*; iii. 411 *fol.*; iv. 40;
190; 238; 348. *with sammāñāṇayaṃ and sammāvimi-*
utti, v. 212 *fol.*; 220 *fol.*; 231 *fol.*; 236 *fol.*; 310.
- Maggāmagga, ii. 37. maggāmaggañānadassanaṃ, v. 47.
- Manku, v. 88; amankubhūto, iii. 40. dum°, *see*
Dummanku.
- Macala, ii. 86 *fol.*
- Macca, ii. 69 *fol.*; iii. 46.
- Maccu, °dheyyaṃ, v. 232 *fol.*; 253 *fol.* °pāso, iv. 98.
- Maccha, i. 33; 287; 295; ii. 189; 206; iii. 52; 301.
°gumbaṃ, i. 9. °ghātako, ii. 207.

- Macchara**, macchari, III. 139 *fol.*; 258; 265 *fol.*; 335; IV. 2; 79 *fol.*; v. 156. a°, III. 140; IV. 2. *vīta-maccharo*, IV. 285; 289.
Macchariya, I. 95; 299; III. 272 *fol.*; IV. 148; 456; 465; v. 40 *fol.*; 209. pañca, IV. 459. °saṃyojanaṃ, IV. 8.
Macchika, III. 301 *fol.*
Macchera, IV. 195; v. 156. °malaya, I. 105; 281; II. 58 *fol.*; 63; III. 40; 244; v. 331; 336. *vigatamala*°, I. 150; II. 58; 60; 66; III. 53; IV. 6; 266 *fol.*; 284; 289; 324; v. 331; 336.
Majja, I. 212; II. 58. °vaṇijjā, III. 208.
Majjati, IV. 294. anu°, IV. 86.
Majjhantika, su°, I. 294.
Majjhima, janapada, IV. 226. paṭipadā, I. 295 *fol.* bhikkhu, *see* Bhikkhu.
Mañca, I. 215; III. 51; ayo°, IV. 133. sa°, III. 379.
Mañcaka, I. 212; II. 145; III. 379; IV. 250.
Mañjiṭṭhā, III. 230; 234.
Mañjiṭṭhikā, IV. 279.
Mañjussara, I. 23.
Maññati, nāti°, IV. 31. sotabbaya, IV. 16; 19; 21.
Maṇi, I. 270; III. 167; IV. 199; 203; 255; 258; 262; v. 294; 296.
Maṇḍa, parisa°, I. 72.
Maṇḍana, I. 114; 212; II. 40; 145; v. 136. a°, v. 136.
Maṇḍanakajātika, IV. 376. maṇḍanakajātiyo, IV. 278; v. 92; 94; 97 *fol.*; 103.
Mandala, v. 19. canda°, I. 283.
Mattaññu (mattaññutā), IV. 113 *fol.*; bhojane, I. 94; 113 *fol.*; II. 40; III. 70; 173; 301; 330; 430; 449; IV. 25; 168; 331.
Mattasa, IV. 241; mattasokārī, IV. 381.
Mada, I. 146; 299; II. 34; 40; 68; 145; III. 46; IV. 294 *fol.*; 350; 465; v. 310; 361.
Madanīya (dhamma), II. 120.
Maddava, I. 94; III. 248.
Madhu, °bhānī, I. 128.
Manasikāra, °kusalatā, I. 83. yoniso, I. 5; 13; 14; 16; 31; II. 245. ayoniso, I. 4; 13; 14; 16; 87; v. 145; 147; 149; 187. ayonisomanasikārassa āhāro, v. 113; 117. saññā°, IV. 415 *fol.* °sambhavā sabbe dhammā, IV. 339; v. 107.
Manāpa, °kāyikā devatā, IV. 262 *fol.* °cārī, III. 37; IV. 265; 267 *fol.* °dāyaka, I. 26. devatānaṃ piya°, I. 24. °dāyī labhate manāpaṃ, III. 49.

- Manussa**, I. 37; 139; 142; 159; v. 272. *acchariya*°, I. 22. *deva*°, I. 60. *°bhūto*, see *Bhūta*. *°dobhagga*, *sobhagga*, IV. 241.
- Mano**, *atta*°, III. 56; 336; 343. *itthaṃ pi te mano iti pi te cittaṃ*, I. 170 *fol.* *°kammaṃ*, see *Kamma*. *dum*°, III. 279. *°bhāvanīyo*, see *Bhāvanīya*. *manindriyaṃ*, see *Indriya*. *manaṃ padosaye*, v. 171; 174. *°saṅkhāro*, I. 172. *sabbalokaṃ me mano vutthāti*, III. 443. *su*°, III. 279; 336. *with kāyo and vācā*, see *Kāya*.
- Mano** (*adj.*), *dhammuddhaccavigahitamanā*, II. 157.
- Manopavicārā**, *the eighteen*, I. 175; *in detail*, I. 176.
- Manomaya**, I. 24; III. 122; 192; 194; IV. 235; v. 60; 336.
- Mangala**, III. 206; *mangalika*, III. 206.
- Manta**, III. 56; 224; IV. 195. [*a*] *sajjhāyakatā mantā*, III. 230 *fol.*
- Mantadharo**, I. 163; 166; III. 223.
- Mantanā**, I. 198.
- Mantara**, I. 295; II. 206.
- Mantā**, IV. 136; *°bhāsā*, II. 141; *°vācā*, II. 228.
- Mandatta**, III. 191; 219 *fol.*
- Mama** (*gen. ahaṃ*), *mamankāra*, I. 132. *a*°, IV. 396 (*in the Commentaries* = *nittanha*, and *niddukkha*).
- Marana**, I. 55 *fol.*; 144; 146; 155 *fol.*; 176; IV. 128 *fol.*; v. 216 *fol.* *jāti*°, see *Jātimarana*. *jātassa amaraṇaṃ*, IV. 137. *devadūtaṃ*, I. 140. *°dhammo*, I. 140; 146 *fol.*; II. 172 *fol.*; 247; III. 54; 71; 73 *fol.* *bhaddakaṃ*, III. 293 *fol.*; *bhabbo*, *abhabbo pahātuṃ*, v. 144; 147; 149. *°bhayaṃ*, I. 179; IV. 365. *maranasabhaye*, v. 83. *°saññā*, I. 42; II. 150; III. 79; 83 *fol.*; 143; IV. 47; 465. *°sati*, I. 30; 42; III. 304 *fol.*; IV. 317; 320.
- Mariyāda**, III. 224; 227 *fol.*; 230; IV. 237. *sambhinna*°, III. 224; 227 *fol.*
- Mala**, I. 105. *aṭṭha*, IV. 195. *°maccheray*. See *s. v.*
- Mallaka**, I. 250.
- Mallikā**, I. 226.
- Masāṇa**, I. 240; 295.
- Masāragalla**, IV. 199; 203.
- Masi**, I. 136; 205; II. 199; IV. 103.
- Mahaggata**, v. 63. See also *Mettā* (*°sahagatena cetasā*).
- Mahagghasa**, IV. 92.
- Mahallaka**, III. 223; IV. 16; 19; 173.
- Mahādīpa**, *the four*, *in detail*, I. 227.
- Mahāparivāratā**, I. 38.

- Mahābhīṇṇappatta, i. 25.
 Mahāmatṭa, ii. 172; 179.
 Mahārājaṇ, cattāro°, i. 142; 227; iv. 242.
 Mahāsara, ii. 55.
 Mahāsāla, i. 152; 159; ii. 207; iii. 44; iv. 104; 130;
 239; 259. °kula, ii. 86; iii. 386 *fol.*; v. 290.
 Mahiccha, ii. 143.
 Mahicchātā, i. 12; 16 *fol.*; iii. 448; iv. 280.
 Mahiddhika, ii. 33; iv. 17; 75.
 Mahiyā, ii. 53.
 Mahisa, iii. 121.
 Mahesakṅkha, ii. 33; 203; iii. 244.
 Mahesiṇ, ii. 26; 43. *See* Isi.
 Mahesi, v. 81.
 Mahodadhi, ii. 55.
 Māgaṇḍika, iii. 276.
 Māgavika, ii. 207; iii. 303.
 Mānava, iii. 102; 373.
 Mānavaka, iii. 226.
 Mātara, i. 27; 51; 90; 139; 178 *fol.*; ii. 4; 32; 130
fol.; 436; 439; iv. 268.
 Mātāpitara, i. 62; 132; 206; ii. 67; 70; iii. 37; 45
fol.; 76. mātāpitunnāṇ upatthānaṇ, i. 151.
 Mātikā, iv. 237. °dharo, i. 117; ii. 147; iii. 179; 361
fol. °sampannaṇ, iv. 237; v. 16; 349; 352.
 Mātugāma, i. 78; 282; ii. 126; iii. 95 *fol.*; 259 *fol.*;
 iv. 54 *fol.* idha-, paralokaviṇayaṇ patipanno, iv. 269
fol. daliddo, adḍho, ii. 203. dubbanno, abhirūpo, ii.
 203. na Bhagavā anujānāti mātugāmassa . . . pab-
 bajjaṇ, iv. 274 *fol.* nikkhitto evaṇ niraye, sagge, v. 286
fol. nirayaṇ uppajjati, i. 281. n'eva sabhāya nisidati,
etc., ii. 82. manāpakāyikānaṇ devānaṇ saḥavyataṇ
 upapajjati, iv. 265 *fol.* mātugamopavicāro, v. 134.
 samantapāso Mārassa, iii. 68.
 Mātuccā, i. 51; iv. 276.
 Mātulāni, i. 51.
 Māna, i. 100; 299; ii. 145 *fol.*; iii. 430; 445; iv. 144
fol.; 148; 350; 460; v. 17; 209; 310; 361. ati°,
 i. 100; 299; iii. 430; 445; iv. 148; 350; 460; 465; v.
 310; 361. anati mānā, v. 210. adhi°, iii. 119; 430.
 °abhisamaya, ii. 165; 249. sammā°, iii. 246; iv. 8
fol. asmi°, i. 44; ii. 41; 216; iii. 85 *fol.* asmimā-
 nasamugghāto, iii. 325; iv. 353; 358. iriya°, iii. 346.
 o°, iii. 430; 445. mānaṇ adhibhoti, v. 248; 282.
 °rāmo, ii. 131. sa°, ii. 71. *See also* Anusaya, Saṇḍojana.

- Mānatta, °dānaṃ, I. 99. pakkha°, iv. 277.
 Mānasa, abahigatena mānasena, iv. 87.
 Māneti, iv. 276 foll.
 Mānusa, v. 199. deva°, v. 327.
 Mānusakko, iv. 252. atikkanta°, I. 282; III. 418; iv. 291; 422; v. 13; 35; 38; 68; 199 foll.; 211; 340. pañca kāmagunā, v. 272.
 Māyā, I. 95; 100; 299; iv. 148; 350; 465; v. 157; 310; 361. °vinayo, v. 165; 168.
 Māyāviṇ, III. 199; 335; v. 157; 165. a°, v. 15; 168.
 Mārīsa, I. 252.
 Mālā, I. 212; 215; II. 85; 209; iv. 60; 239; 281. uppala°, vassika°, adhimuttaka°, iv. 278. suvaṇṇa°, III. 16.
 Mālāguṭṭa, °parikkhattā, v. 264 foll.; 283 foll.; 292; 295.
 Māluva, I. 202.
 Māsa (bean), iv. 108; 112. °ācito, iv. 333.
 Migarājaṇ, I. 77; II. 33; 245.
 Micchatta, v. 211; the eight, in detail, II. 221 foll.; iv. 237. the ten, in detail, II. 223; v. 211 foll.; 217 foll.; 220 foll.; 227 foll.; 231 foll.; 240 foll.
 Micchācāra, kāmesu. See Sīla.
 Micchādittthi, I. 30; 87; 241; 283; II. 119; 226; 228; III. 447; v. 274 foll.; (adj.) III. 335; 432; iv. 1; 155. adhammo, v. 258; 261. orinṇaṇ tīraṇ, v. 252 foll. °kammāsamaḍānā, I. 164; v. 69. tividhā, v. 262. paraṇ micchādittthiyā samadapeti, II. 220; 255. micchādittthiyā pāpako vipāko, v. 251 foll. See also Micchatta.
 Micchādittthika, I. 31; 33; 60; 154; 164; 174; 268; 271; 299; II. 220 foll.; 240; III. 114; 130; 140; 325 foll.; iv. 178; 226; v. 69; 123; 125; 153; 262; 265; 284; 286 foll.; 303.
 Mīta, v. 135. °amaccā, II. 67; III. 45 foll.; iv. 95. kalyāṇa°, pāpa° (mittatā), III. 145; 310; 422 foll.; 448 foll.; iv. 22; 281 foll.; 286 foll.; 290; 322; 351; 357; v. 23; 26; 90; 123 foll.; 136; 146; 148; 153; 159; 161; 199; 336; 338. °dubbhī, III. 260. °dubbhitā, III. 261. sevītabbo, I. 286; III. 171; iv. 31 foll.
 Mittavaṇ, iv. 95.
 Middha, III. 421; iv. 85 foll. °sukhaṇ, III. 300. thīna°, see Thīna.
 Milakkha, I. 35; iv. 226.
 Mīha, III. 241 foll.

- Mukka**, *v. l.*, *mutta*, I. 101.
Mukha, aññamaññaṃ °sattihi vitudantā, I. 70; v. 89.
 āya°, III. 25. °tundaka, IV. 126; 176. °nimittaṃ, *sc*
 Nimitta. Rāhu°, I. 47; II. 122.
Mukhara, III. 199; 355.
Mukhādhāna, IV. 191; 194.
Mukhiy, assumukhī, III. 370.
Mugga, IV. 108; 112; v. 170.
Mucchita, II. 14; v. 178; 181. a°, III. 242; v. 178
 181 *fol.* ajjho°, III. 57 *fol.*
Muñcati, mocayataṃ, II. 24.
Muñja, II. 211.
Mutthasacca, I. 95. mutthassati, *see* Sati.
Muñḍasāvaka, III. 276.
Muta, II. 23; 25; 172. mottabbāṃ, II. 25. °vādī, II. 227
Mutta, pūtimuttā, II. 27. °karisaṃ, I. 62; 139.
Muttā, IV. 199; 203; 255; 258; 262.
Muttācāra, I. 295; II. 206.
Muditā, I. 42; III. 448. cetovimutti, I. 39; III. 291; IV
 300; v. 360. °sahagatena cetasā, I. 183; 196; II
 184; III. 225; v. 300; 345.
Mudu, II. 149 *fol.*; III. 16. °bhūto, III. 93; 100.
Mudutta, II. 149.
Muddikā, °bijaṃ, I. 32; v. 213.
Muddhā, °avasitto, I. 106 *fol.*; II. 87; III. 151 *fol.*; 299
 °abhisitto, III. 76; IV. 90. sattadhā phalati, IV. 378
Muni, I. 273.
Musala, °mantara, I. 295; II. 206.
Musā, sampajāna°, v. 265; 267; 283; 293; 295.
Muhutta, IV. 137. su°, I. 294.
Mūlha, I. 157 *fol.* sam°, v. 318. amūlhavinayo, I. 99.
Mūla, II. 199 *fol.* ucchinna°, I. 135; 137; 184; 218;
 II. 41; 214; 249; III. 84 *fol.*; IV. 8 *fol.*; 173; 184;
 v. 32. um°, III. 370. kusala°, akusala°, I. 201; 203;
 III. 404 *fol.* °jāto, III. 214. vanamūlaphalābhārā, I.
 241; 295.
Mūlaka, Bhagavaṃ°, IV. 158; 351; v. 355. chinna°, III
 179 *fol.*
Mūsika, II. 73; 107; v. 289 *fol.*
Megha, III. 34; 243. mahā°, I. 178; III. 46.
Mettaṃsa, sabbabhūtānaṃ, IV. 151.
Mettā, I. 42; III. 185; 290; 446; IV. 353; 358; v. 80.
 °cetovimutti, I. 4; 38; 201; III. 290; IV. 300; v. 300;
 344; 360. mettāya cetovimuttiyā ānisaṃsā, IV. 150;
 v. 342. mettacitto, I. 10; III. 196 *fol.*; v. 81.
 mettena cittena, II. 72. °vihārī, I. 26. °sahagatena

- cetasā, I. 183; 196; II. 184; III. 225; IV. 390; V. 299; 344.
- Āettāvatā, III. 443.
- Āetteyya, I. 142.
- Āethuna, II. 145 *fol.*; IV. 54. dhammo, II. 53; III. 92; 95; IV. 370 *fol.* °dhammasamāpatti, I. 78; 261; IV. 46.
- Āedakathālikā, IV. 377.
- Āedhāviṇṇa, IV. 244.
- Āeraya, I. 212; 261; 295; II. 53; 206.
- Āokkha, II. 95.
- Āokkhacika, V. 203 (*Com.*: daṇḍakaṇ gaheṭvā . . . hetthuppariyabhāvena parivattanakīḷaṇaṇ).
- Āotar, II. 25.
- Āodaka, I. 130; III. 76.
- Āodati, III. 40.
- Āoneyya, *the three, in detail*, I. 273.
- Āomūha, III. 164 *fol.*
- Āomūhatta, III. 119; 191.
- Āosa, V. 84.
- Āosalla, II. 241.
- Āoha, *with rāgo, doso, see Rāga. with lobho, doso, see Dosa. °agati, see Agati, the four. sa°, I. 255; II. 71. sam°, II. 174 fol.; III. 54 fol.; IV. 293 fol.; 326. sampa°, I. 199. See also Aggi.*
- Āohatta, vīta°, II. 120; III. 376.
- Āohanīya, II. 120; III. 110.
- Yakkha, I. 160; II. 38; III. 256. °yoni, IV. 66.
- Yañña, I. 166; 168; II. 42 *fol.*; 63; 207; III. 337; IV. 41.
- Yata, II. 15; 50.
- Yathākamma, yathākammūpago, IV. 141; 143; 178; 291; 422; V. 13; 35; 38; 68; 200; 211; 340.
- Yathābhūtaṇ, attānaṇ āvikattā, III. 153. jānato, passato, V. 3; 313. ñānadassanaṇ, IV. 336; V. 2 *fol.*; 311 *fol.* nānena pañhaṇ puttho vyākaroṭi, III. 419 *fol.*
- (a) [nap]pajānati, ajjhāttaṇ me sankhittaṇ,—bahiddhā me vikkhittaṇ, cittaṇ, IV. 32 *fol.* attatthaṇ . . . paratthaṇ . . . ubhayatthaṇ, I. 158; 216; III. 230 *fol.* anekadhātunānādhātu-lokaṇ, V. 33; 37. ariyaṇ atthangikaṇ maggaṇ, V. 349; 352. āsavā . . . āsava-nirodhagāminī paṭipadā, I. 165; II. 211. idaṇ dukkhaṇ . . . paṭipadā, I. 71; 107; 117; 124; 165; 167; 285; 288; II. 103 *fol.*; 171; 184; 211; 250; IV. 397 *fol.* uppanno kho me ayaṇ lābho, yaso, *etc.*, IV. 158

fol. kammalakkhaṇo bālo, paṇḍito, v. 348; 351. cattāri ca mahābhūtāni catunnañ ca mahābhūtānaṃ upādāya rūpaṃ, v. 348; 351. ceto-paññāvimuttiṃ, III. 165 *fol.*; v. 139 *fol.* jhānavimokkhasamāpattīnaṃ saṅkilesaṃ vodānaṃ vutthānaṃ III. 417; v. 34; 38. tñānañ ca tñānato . . ., III. 417; v. 33; 37. tñānaṃ hetuso vipākaṃ, III. 417; v. 33; 37. nissaraṇaṃ uttariṃ, IV. 76 *fol.*; v. 188. nissaraṇaṃ uddhaccakukkuccassa, III. 232; 235; 318; 322; v. 323. . . . kāmāgassa, III. 230; 233; 317; 321; v. 323. . . . tñānamid-dhassa, III. 231; 234; 318; 322; v. 323. . . . vicikicchāya, III. 233; 235; 319; 322; v. 323. . . . vyāpādassa, III. 231; 234; 318; 322; v. 323. parasattānaṃ . . . indriyaparopariyattaṃ, v. 34; 38. me cetaso linattaṃ, IV. 32 *fol.* satipatthāne, cattāro, v. 350; 352. sattaṇaṃ nānādhimuttikātaṃ, v. 84; 88. sabbatthagāminipatiṇaṃ, v. 33; 37. samudayañ ca atthagamañ ca . . . kāmānaṃ, bhavānaṃ, &c., II. 10. hāna- tñiti-, viāsa- nibbedhabhāgiya sañña, II. 167. dhammā, III. 427.

(b) abhijānāti, lokassa assādaṃ, &c., I. 259 *fol.*

(c) vidati, phassāyatanaṇaṃ samudayaṃ, &c. . . v. 64.

(d) sammāpaññāya passati, suditthaṃ aniccato sabbe sankhārā, v. 174. angārakāsūpamā kāmā, IV. 224; v. 175. kāmesu ādinavo, III. 428. n' etaṃ mama . . . na m' eso attā ti, I. 284; II. 171; v. 188. abhijānāti, idaṃ dukkhaṃ . . . ime āsavā . . ., IV. 178 *fol.*

(e) bhāveti, satta bojjhange, III. 386 *fol.*

Yathāsanthatika, III. 220.

Yava, °karaṇaṃ °dūsī, °palāpo, °kāraṇavo, IV. 169. °sūkaṃ, I. 8.

Yasa, I. 15; 115; II. 32; 35; 66; 188; III. 31; 47 *fol.*; IV. 95; 157 *fol.* a°, II. 188; IV. 157 *fol.*

Yasavaṇṇa, II. 64.

Yasassiṇṇa, II. 34.

Yāga, āmisa-°, dhamma-°, I. 91.

Yāgu, III. 250. bhājaka, III. 275.

Yāca, °yogo, II. 66; III. 53; 313; 316; IV. 6; 266 *fol.*; 271; 284; 289; v. 331; 336.

Yācanaka, ati°, III. 136.

Yāna, I. 107; II. 85; 203; IV. 239.

Yāpanā, I. 114; III. 388.

Yāma, I. 114; IV. 168. devā, I. 210.

Yāvatajjhāvinīta, parisā, I. 285.

Yiṭṭha, su°, ii. 44.

Yuga, cattāri purisayugāni, *see* Sangha (*formula*).

Yūpa, iv. 41.

Yebbhuyyasikā, i. 99; iv. 144.

Yoga, *the four, in detail*, ii. 10. *visaṇ°*, *the four, in detail*,
ii. 11. karaniyo, ii. 93; v. 94 *fol.*; 98 *fol.*; 105.
°gutta, ii. 52. tanhā°, ii. 13. dhamma°, iii. 355.
°bahulo, iii. 432.

Yogakkhema, ii. 40. anuttaro, i. 50; ii. 87; 247;
iii. 21; 294 *fol.*; 353. mahā, i. 43.

Yogakkhemiṇ, ii. 12. a°, ii. 11. accanta°, v. 326.
patta°, iv. 310.

Yodha, yodhājīvo, i. 284; ii. 170; 202; iii. 89 *fol.*

Yoni, iv. 219. tiracchānayani, i. 37; 60; v. 269.
kamma°, iii. 186.

Yoniso, manasikāro, *see that title*.

Yobbana, i. 68; iii. 5; 66; 103. °mado, i. 146; iii. 72.

Rakkhā, ii. 73. °āvaraṇagutti, i. 109; iv. 17; 20.

Rakhasū, v. 110.

Rakkhita, a°, i. 7.

Rakkhitar, iii. 161 *fol.*; v. 264; 266; 283; 292.

Raja, i. 145; v. 92; 94; 97 *fol.*; 103. rajo, °akkha, v.
192. °aggaṇ, iii. 89 *fol.* °haraṇaṇ, iv. 376.

Rajata, ii. 53; 209; iv. 199; 203.

Rajanīya, iii. 110; 158. dhammo, ii. 120.

Rajja, i. 62. kapaṇaṇ mānusakaṇ rajjaṇ, i. 213.

Rajjati, iii. 110; iv. 57 *fol.*; 70 *fol.*

Rajju, ii. 241.

Ratthapiṇḍa, i. 10; 38; 43.

Raṇa, arañavihārī, i. 24.

Ratana, ii. 55; iii. 52; iv. 199; 203; v. 82. āmisa-°,
dhamma-°, i. 94. satta°, i. 62; iv. 89. paṇca, iii.
167; 240.

Rati, iv. 230 *fol.*

Arati, ii. 28; iii. 448; iv. 291. °ratisaho, iv. 291;
v. 132. aratiyā nissaraṇaṇ, iii. 291.

Rattañña, ii. 27; 29 *fol.*; iv. 246.

Rattaññu, i. 23; 25; iv. 21; 24.

Ratti, i. 136. rattūparato, i. 212; ii. 209; iii. 217; 260.

Ratha, ii. 117. ājañña°, iii. 28. °kāro, i. 111. °kāra-
kulaṇ, i. 107; ii. 85; iii. 385.

Rathaka, v. 203.

Rathatthara, i. 181.

Rathika, ii. 117.

Rathiyā, II. 241; III. 187; IV. 187.

Randha, °gavesī, III. 175; IV. 25 foll.

Ramma, II. 2.

Rasa, I. 36. akkhamo, khamo rasāṇaṃ, III. 157 foll.
itthi°, I. 2; III. 68. paṭhavi°, āpo°, V. 213. purisa°,
I. 2. rūpa°, sadda°, gandha°, rasa°, phoṭṭhabba°,
IV. 173.

Rasiyati, IV. 387 foll.

Rasmi, III. 28.

Raha, III. 259; IV. 172; V. 350; 353.

Rahada, udaka°, I. 9; II. 105; V. 202.

Rāga, I. 61; 87; III. 95 foll.; 98. kāma°, I. 281; III. 233
311; IV. 289. *See also* Nivaraṇa. kāma°, ditthi°,
66; II. 10. kāma°, rūpa°, arūpa°, III. 422. kāmarā
gassa pahanāṃ, III. 323. kāmesu vitarāgo, II. 175; III.
371; IV. 103; 135 foll. avitarāgo, *acc.*, II. 173; III. 249
IV. 461; 463 foll.; V. 18. chanda°, *see* Chanda. tibba°
III. 261; V. 141. dhamma°, IV. 423. adhamma°, I.
160. rāgassa abhiññāya . . ., IV. 348 foll. rāgass
nissaraṇaṃ, III. 292. vīta°, IV. 241. °virāga, I. 61
IV. 280. sankappa°, III. 411. sa°, IV. 241; 280.

with doso, moho, I. 52; 100; 156 foll.; 184; 199
foll.; 230 foll.; 299; II. 256; III. 169; 185; 278
438; 445 foll.; 451 foll.; IV. 144 foll.; 148; 174; 183
456; 465. V. 31 foll.; 135; 144; 147; 209; 310
360 foll. ajjhataṃ, III. 358. [a]sarāgo -doso -moho
I. 255; II. 71; IV. 402; 404. rāgakkhayo, *acc.*, I. 159
khayo rāgassa, *acc.*, III. 376. rāga dosamohāṇaṃ tanutta
sakadāgāmī, I. 232; 233; II. 89; 238; IV. 12; 380
rāgassa, *acc.*, pahanāṃ, I. 215. r. d. m. -pariyuṭṭhitaṃ
cittaṃ, V. 329 foll.; 333 foll. r. d. m. °vinayo, II. 96
III. 336. -vinayapariyoṣāṇaṃ, V. 238 foll. [a]vitarāgo
-doso -moho, I. 144; 255; II. 120; 173; III. 43; 111
336; 347; 376; IV. 402; 404.

Rājāṇ, I. 68; 76; 106; 154; 244; 279; II. 113; 116
207; III. 299; V. 81. °kula, I. 128; II. 205. °dhāna
I. 159; II. 33. pabbata°, I. 152; III. 44. °poriso, IV.
281; 286. °bhogga, I. 244; 284; II. 113; 116
°mahāmatto, I. 154; 252; 279; III. 128. adhammiko
dhammiko, II. 74 foll. cattāro maharājāno, IV. 242
kudda°, V. 22.

Rāsī, akusala°, III. 65.

Riñcati, III. 86 foll.; 108 foll.; 116 foll.; 343 foll.; 366
foll.; 437.

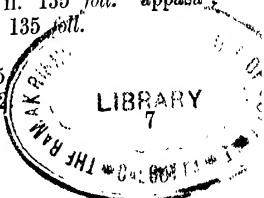
Ritta, arittajjhāno, I. 10; 38.

- Rukkha, I. 137; II. 109; 207; III. 19; 200; 360; IV. 99; 336; V. 4 *fol.*; 314 *fol.* °gahanay, I. 151. °mūlay, II. 38; IV. 139; 392. °mūlasenāsanay, IV. 231. °mūliko, III. 219. °mūlikatta, III. 109. °mūlagato, III. 353; V. 109 *fol.*; 207; 323 *fol.*
- Runna, ronna, I. 261; IV. 197; 223.
- Rūpa, akkhāmo, khamo rūpānay, III. 157 *fol.* ajjhattay rūpasāññi . . . *see* Abhibbhāyatana. attato samanupassati, II. 214. arasarūpo, IV. 173. itthā, kantā, &c., *see* Kāmaguna. itthi°, I. 1. °cattāri ca mahābhūtāni catunnañ ca mahābhūtānay upādāya rūpay, V. 348; 351. °tanhā, *see* Tanhā. du°, II. 203. °dhātu, I. 223. passati, IV. 302 *fol.*; *and see* Abhibbhāyatana. piyasūta°, V. 46 *fol.* purisa°, I. 2. °ppamāno, II. 71. °bhavo, arūpabhavo, I. 223. rūpanga, II. 79. rūpay dutiyo anto . . . , III. 400. rūpānay nissarānay, III. 246. rūpānay pariññāy paññāpeti, I. 277; V. 64. rūparāgo, arūparāgo, IV. 460; V. 17. rūpe avitarāgo, III. 249; IV. 461; 463 *fol.*; V. 18. rūpe āruppā, V. 11. rūpesu ādinavo, IV. 443. °vitakka, °vicāra, IV. 147; V. 360. sa°, a°, I. 83. °saññā, °saññetanā, IV. 147; V. 359 *fol.* *See also* Khandha, Saññā.
- Rūpaññu, V. 347 *fol.*; 350 *fol.*; 359 *fol.*
- Rūpatā, bhavya°, II. 191.
- Rūpiy, II. 34. a°, II. 34.
- Roga, II. 128; 142; III. 310; IV. 289. pabbajitassa, II. 143. cakkhu°, sota°, &c., V. 110. rogātanko, II. 174 *fol.*; V. 169; 318.
- Rosati, II. 215. pati°, II. 215.
- Roseti, rosaye, III. 38.
- Lakkhaṇa, kamma°, V. 348; 351. °kusalo, V. 347 *fol.*; 350 *fol.*; 359. bāla°, paṇḍita°, I. 102. sankhata°, I. 152.
- Lajjiy, II. 208; IV. 249; 251; 255.
- Latā, I. 202.
- Lapa, II. 26. nil°, II. 26.
- Lapaka, III. 111.
- Lapana, II. 26; III. 430.
- Labhati, alabbhanīyāni tñānāni, III. 54 *fol.*; 60 *fol.*
- Lampetvā, a°, II. 77.
- Laya, IV. 137.
- Lasagata, II. 165.
- Lahu, I. 10; 45.
- Lahuka, II. 48 *fol.* (āpatti), I. 20; 21; 88.

- Lākhā, III. 230; 233.
 Lāpana, lapita°, I. 165; 168.
 Lābu, tittaka°, I. 32; v. 212.
 Lābha, I. 74; IV. 157 foll.; 400. a°, IV. 157 foll.
 lābhāsā, I. 86. °garu, II. 46; 84. °kāmo, II. 240;
 IV. 1 foll.; 155 foll. lābhānuttariyaṇ, III. 284;
 325 foll. °sakkārasiloko, II. 73; III. 343 foll.
 Lābhiṇ, I. 24; II. 85; IV. 400.
 Lāyaka, III. 365.
 Lāyati, III. 365.
 Līnatta, cetaso, I. 3; IV. 32 foll.; v. 145; 147; 149.
 Lujjati, I. 283.
 Ludda, II. 174 foll. 207; v. 149.
 Luddha, III. 433. a°, III. 433.
 Lulita, III. 233.
 Lūkha, IV. 332 foll. °civara-dharo, I. 25. °ppamaṇo, II.
 71. lūkhājivī, v. 190. paṇītamhi lūkhaṇ deti, IV. 10.
 Lekhaṇī, II. 200.
 Lekhā, I. 283.
 Lena, I. 155 foll.
 Lepana, vāsana°, IV. 107; 111.
 Leyya, IV. 394.
 Loka, I. 9; 269. °adhipateyyaṇ, I. 147 foll. °adhipo, I.
 150. [a]ntavā, II. 41; IV. 428; v. 31; 186; 193;
 196. ariyassa vinaye loko, IV. 430. idha° para°, v.
 318 foll.; 325; 353 foll. idha° saññī, para° saññī, v.
 7 foll.; 318 foll.; 353 foll. khaṇakicco, IV. 225.
 °kkhāyikā kathā, v. 128. °cittesu, IV. 50. °eintā, II.
 80. deva°, I. 115; 153; III. 414 foll. °dhammā,
 attha, IV. 156 foll.; v. 53. na kiñci loke upādiyati, I.
 91. [n]atthi ayaṇ, [n]atthi paro, I. 269; IV. 226; v.
 265; 268; 286; 289; 291; 293; 296. niyyati
 (niyyissati), II. 177; v. 194. para°, I. 192. manussa°,
 III. 414 foll. lokantariko, II. 130. lokānukampako,
 II. 147. lokassa anto°, II. 48 foll.; IV. 430. lokassa
 samudayo, atthangamo, v. 107. lokuttaro, III. 107.
 loke assādo ādinavo nissaraṇaṇ, I. 258 foll. °vidū, I.
 168; II. 33; 56; 63; 147; III. 2. saṇvattati, v. 60.
 sadevako, samārako, sabrahmako, I. 259 foll.; II. 24
 foll.; 130; III. 341; 346; IV. 56; 173; 259; 304; 448;
 v. 50; 204. °sannivāso, I. 148. sabba°, II. 24. sab-
 baloke anabhiratasaññā (saññī), III. 79; 83 foll.; 142;
 IV. 50. sabbavā, III. 225; v. 299. °samudayo . . .
 nīrodhagāmini paṭipadā, II. 23 foll.; 48. [a]sassato, II.
 41; v. 31; 186 foll.; 193; 196. idha° vijayo, IV. 272.

- Lokadhātu, saḥassī°, i. 227.
 Lokantagu, ii. 6; 49 foll.
 Lokāyata, i. 163; 166; iii. 223 (*Dialogues*, i. 166 foll.)
 Locana, i. 296.
 Lonā, i. 210; 250; iv. 108. °karakadāraka, ii. 182.
 °phalaṇ, i. 250. °raso, iv. 199; 203.
 Lobha, with doso, moho, see Dosa. °kkhayo, i. 64.
 °dhammā, iii. 350. visamalobhābhībhūto, i. 160; ii. 67.
 Loma, °vedhaviddho, ii. 114.
 Lomaḥaṇsa, sa°, iv. 311 foll.
 Loleti, iii. 188.
 Loha, iii. 16. °kumbhī, i. 141; iv. 133.
 Lohagūḷa, iv. 131.
 Lohita, i. 35; iv. 135; 263; v. 62. °abhiḷāti, iii. 383.
 °kasinaṇ, i. 41. °pāṇi, v. 264; 283; 285; 289; 292.
 °pittaṇ, v. 110.
 Lohitaka, iv. 306; 349. ubhato lohitakūpadhāno, i.
 137; iii. 50; iv. 94; 231; 394.
 Lohitanka, iv. 199; 203.

 Vagga, ii. 240. °rato, v. 265; 283; 293. vaggārāmo,
 v. 265; 283; 293. vaggā parisā, i. 70; 243.
 Vanka, v. 203. sa°, a°, i. 112. vankangula, iii. 6.
 Vankatta, i. 112.
 Vankeyya, iv. 189; v. 167.
 Vaṇsa, ariya°, ii. 27. vaṇsaññā, ii. 27 foll.
 Vacana, ii. 168 foll. °kkhamo, iv. 32. °patho, ii. 117;
 153; iii. 163; iv. 277.
 Vacī, °kammaṇ, see Kamma. °duccaritāni, °sucaritāni,
 the four, ii. 141. See also Duccarita, Sucarita, Kāya.
 °sankhārā, iii. 350.
 Vacchaka, ii. 207.
 Vacchatara, ii. 207; iv. 41 foll.
 Vaja, iii. 393.
 Vajira, vajirūpamacitto, i. 124.
 Vajja, i. 98; iv. 140. the two, i. 47. ana- sāvajjo,
 (sānu) i. 89; 97; 104 foll.; 148; 190 foll.; 292 foll.;
 ii. 2 foll.; 135; 252 foll.; iv. 109 foll. sāvajjo,
 anavajjo dhammo, v. 242; 276. anavajjabalaṇ, iv.
 363. -sukhaṇ, ii. 69. anumattesu vajjesu bhaya-
 dassāvi, see Bhaya. appa°, ii. 135 foll. appasā-
 mahāsā°, i. 200. °bahulo, ii. 135 foll.
 Vañcana, ii. 209.
 Vattūpaccheda, ii. 34; iii. 35.
 Vaḍḍhati, paññāya, v. 249; 282.



Vaḍḍhi. See Vuddhi.

Vana, iv. 386; v. 347 foll.; 350 foll.; 359.

Vaññijjā, ii. 81 foll. pañca vaññijjā upāsakena akaranīyā, iii. 208.

Vanna, i. 229; ii. 63 foll.; iii. 47 foll.; 239; iv. 307; v. 61 foll.; 135 foll. a°, ii. 3. the four, iv. 202. dibbo, iii. 33; iv. 396. °pokkharatā, i. 38; ii. 203. mukha°, v. 342. [a]vannaṃ bhāsati (bhāsītā), i. 89; ii. 3; 77 foll.; 100; iii. 264 foll.; iv. 179; 345. °vādi, ii. 27; v. 164 foll. sankhavaṇṇūpanibhāni, iii. 324. °sampanno (bhikkhu, &c.), i. 244 foll.; 288; ii. 250 foll.

Vannada, ii. 64.

Vaññavaṇṇ, iv. 240.

Vaññiṇ, āma°, pakka°, ii. 106.

Vata, iv. 461; v. 18.

Vattar, v. 79 foll.; 226 foll.; 256.

Vattha, i. 132; 209; 247; 286; ii. 85; 241; iv. 60; 186; 210; 239. odātaṇṇ, iii. 27. kāsikaṇṇ, iii. 50. kāsayaṇṇ, i. 107; iii. 386. ubhatobhāgavimaṭṭhaṇṇ, v. 61 foll. vatthado, ii. 56.

Vatthu, ii. 158; 209. avyākata°, iv. 68.

Vadaññu, ii. 59; 61 foll.; iv. 271; 273; 285; 289; 322.

Vadaññutā, a°, v. 146; 148 foll.

Vadha, ii. 113. °bandhanaṇṇ, ii. 209; v. 206.

Vadhukā, ii. 78.

Vana, i. 35; 37. °pattho, i. 60; ii. 137. °pantho, i. 241. brahā°, i. 152; iii. 44. °mūlaphalāhāro, i. 241; 295. °saṇḍo, iii. 30.

Vanabhanga, iv. 197.

Vanaspati, i. 152.

Vandanā, i. 294; ii. 203.

Vapakassati, iii. 393 foll.

Vamana, ariyaṇṇ, v. 219.

Vambheti, ii. 27 foll.

Vaya, i. 152; 299. °anupassī, iv. 146 foll.; v. 359. °saññī, v. 7 foll.

Vara, iv. 128 foll.

Varatta, ii. 33. °kkhaṇḍo, iii. 380.

Varādāyiṇṇ, iii. 80.

Valāhaka, ii. 102 foll.; v. 22.

Valittacatā, iii. 196.

Vavakassati, v. 74 foll.

Vavassagga, i. 36,

Vasavattiṇṇ, ii. 24.

- Vasiṇ, cetovasippatto, III. 340.
 Vasitar, II. 107.
 Vasundharā, III. 34.
 Vassa, II. 31; III. 67; 243; IV. 252 foll.; 261; 277
 utusataṇ vassānaṇ, IV. 138 foll.
 Vassagaṇika, II. 166.
 Vassika, V. 22.
 Vassitar, II. 102 foll.
 Vassūpanāyika, *the two*, I. 51.
 Vākacira, I. 240; 295.
 Vākkarana, kalyāṇa°, II. 97; III. 195; 261; IV.
 296 foll.; 328; V. 155.
 Vākkaranatā, kalyāṇa°, I. 38.
 Vākya, II. 34; III. 40.
 Vāca (adj.), and Vācā, saṇha°, II. 141; 228; III. 244;
 IV. 172; III. 243. atthasaṇhitā, III. 244. anādeyya°,
 IV. 248. pisunā°, pharusā°, I. 128; 174; 268 foll.;
 271 foll.; 298; II. 59 foll.; 84; 141; 209; 219;
 228; 254; III. 433; IV. 247 foll.; V. 205; 251 foll.;
 258; 267; 269 foll. porī, II. 51; IV. 296 foll. mantā°,
 II. 228. [a]vikinna°, I. 70; III. 199; 355; 391 foll.
 sacca°, II. 141; 228; III. 244. kalyāṇa°, III. 195;
 261; IV. 296 foll.; V. 155. sammā°, *see* Magga
 * (Ariyatthangiko). micchā, *see* Micchatta.
 Vācapeyya. *See next line.*
 Vājapeyya, II. 42; IV. 151.
 Vāta, °ātāpa, I. 204; II. 117; 143; 199; III. 394 foll.;
 V. 15. °ātapaparetāni, IV. 127. °ātapahatāni, III. 401.
 °erito, III. 232; 235. mahā°, I. 136; 205; II. 199; IV.
 312. veramba°, I. 137. °samutthānaṇ, II. 87; III. 131.
 Vatāpāna, I. 101; 137; IV. 231.
 Vāda, °anupāto, II. 31. °anuvādo, III. 4. ahetu°, *see*
 II. 31. kamma°, kiriya°, III. 383. ñāṇa°, bhāvanā°,
 V. 42; 44. tuvaṇṭuvaṇṭpesuññāmusā°, IV. 401. dham-
 miko, adhammiko, V. 230. °patho, II. 9. para°, I.
 188. °pāso, II. 182. musā°, I. 129; II. 141. *See*
 also Sila (*precepts*). vibhajja°, ekajṇsa°, V. 190.
 Vādaka, °sammuti, IV. 347. avisay°, IV. 249; 389.
 Vādita, I. 212; II. 209. adittha°, asuta°, amuta°,
 aviññāta°, II. 246; IV. 307.
 Vādiṇ, cattāro, II. 138. [a]kāla°, attha°, dhamma°,
 vinaya°, I. 202; 204; V. 205; 265; 267; 283; 328.
 [a]kiriya°, I. 62. dittha°, suta°, muta°, viññāta°,
 II. 227; 229. [a]dhammavādinī parisā, I. 75.
 Vāya, IV. 375; V. 7; 318 foll.; 324; 353 foll. °saññi,

- °saññā, v. 7 foll.; 318 foll.; 325; 353 foll. *See also*
 Kasina, Dhātu.
- Vāyamaṭi, iv. 462 foll.
- Vāyāma, i. 219; ii. 93; iii. 307; iv. 320; v. 93; 95;
 98 foll.; 104 foll. micchā°, iii. 141; *and see* Micchatta.
 sammā°, iii. 142. *See also* Magga (ariyatthangiko).
- Vāri, iii. 26°. vāha; ii. 56; iii. 53.
- Vāruni, iii. 213.
- Vāla, iii. 101. amanusso, iii. 102.
- Vālatta, i. 54.
- Vāla, °kambala, i. 240; 296.
- Vālagga, °kotinittuddanamattaṇ, iii. 403.
- Vālanduka, i. 209.
- Vālarājjū, iv. 129.
- Vālikā, i. 253.
- Vāsa, °attha, ii. 59; 61 foll.
- Vāsī, °jāte dissante, iv. 127 (*S.* iii. 154; *cf.* *Vin.* iv. 168).
- Vikaṭikā, i. 181.
- Vikappiṇ, anissara°, iii. 136.
- Vikālabhojana, i. 212; ii. 209.
- Vikūla, ukkūla°, i. 35; 37.
- Vikkaya, ii. 209.
- Vikkhitta, °citto, iii. 174; v. 147. a°, v. 149.
- Vikkhepa, iii. 448; v. 145 foll.; 149.
- Viggaha, iv. 401.
- Viggahitamano, dhammuddhacca°, ii. 157.
- Vighāta, a°, i. 204; iii. 3; 429. °parilāhā, ii. 197 foll.;
 iv. 161; 165. sa°, i. 202; iii. 3; 429.
- Vighātavaṇ, ii. 143.
- Vicāra. *See* Jhāna, *formulæ*. °matto, iv. 300 foll. rūpa-
 vicāre, *cc.*, dukkhānupassī, anattānupassī, iv. 147;
 v. 360. sa°, a°, iii. 3; iv. 300.
- Vicikicchā (*adj.*), v. 93; 95; 97; 163. tippa°, ii. 211;
 iii. 92; 297 foll.; iv. 186; 210; 213; 437; v. 93;
 95; 97; 163.
- Vicikicchā, iii. 438; iv. 68; 144 foll.; v. 144; 147. *See*
also Anusaya, Nīvaraṇa, Saṃyojana. °kathaṇkathā-
 sallassa nissaraṇaṇ, iii. 292. °pariyutthānaṇ, °pari-
 yutthito, v. 163.
- Vicikicchīṇ, ii. 174.
- Vicinati, yoniso vicine dhammaṇ, iv. 3 foll.
- Viceyya (*deti*), iv. 244.
- Vicchika, ii. 73; iii. 101; 306; iv. 320; v. 289 foll.
- Vicchiddaka, °saññā, ii. 17; v. 106; 310.
- Vijana, °vātaṇ, iv. 88.

Vijambhati, II. 33.

Vijambhikā, aratī-tandī°, I. 3.

Vijaya, idhalokavijāyaya, IV. 272.

Vijānāti, cakkhuvīññeyyā rūpā, &c., III. 377; IV. 404 foll.; 415; 430.

Vijāyana, I. 78.

Vijina, v. 156; 158; 160; 162.

Vijjā, I. 8; 136. adhigatā, I. 164; IV. 177. vijjāy' antakaro, II. 163. uppajjati, I. 44. °caranāsampanno, IV. 238; v. 327. °caranen' antakaro, II. 163. cha dhammā vijjābhāgiyā, III. 334. tisso, IV. 235; v. 211. tevijjo (brāhmaṇo), I. 163. pubbangamā kusalanāy dhammānaṇ samāpattiya, v. 214. vimutti ca, I. 83; II. 247. °vimuttiya āhāro, v. 114; 118. °vimutti-phala-sacchikiriyā, I. 22; 43.

Avijjā, I. 8. anupatitā, II. 158. āhāro avijjāya, v. 113; 116. °khandhaṇ padāleti, I. 285; II. 171. °gato, II. 132; III. 414. °nirodho, III. 414. °nivuto, IV. 228. °nīvaranaṇ, I. 223. °pabhedo, II. 166. paramaṇ malaṇ, IV. 195. pahinā, III. 84 foll. pahiyati, I. 44; 61. pubbangamā akusalānaṇ dhammānaṇ samāpattiya, v. 214. bhavataṇhā ca, II. 247. vigatā, I. 164 foll. °vinayo dhammo, II. 132. °virāgo, I. 61; II. 196. vihatā, IV. 177. See also Anusaya, Āsava, Pattecasamuppāda, Yoga, Saṃyojana.

Vijju, °upamācitto, I. 124.

Viññāpetar, IV. 196.

Viññāna, I. 223 foll.; III. 400. See also Khandha. "añantaṇ viññānaṇ," IV. 401; 413; 420; 427; 431; 434; 450; v. 346. °kasino, I. 41; v. 60. °gato, IV. 422. cakkhuvīññāne, &c., aniccānupassī . . . IV. 147; v. 359. °dhātu, I. 176. viññānañcāyatanāṇ. See Jhāna (Arūpa) and Vimokkha. saviññānako, I. 132 foll.; IV. 53. °tṭhiti, the seven, v. 53. in detail, IV. 39.

Viññātar, III. 169; IV. 196.

Viññāpana, II. 51; 97.

Viññu, II. 228; v. 15.

Vitakka, avitakke ānisasṇo, IV. 440 foll. kāmā°, vyāpāda°, vihiṇsa°, I. 148; 254; 274 foll.; II. 13; 16; 117; 137; 153; 252; III. 163; 390; 428; 446; IV. 356; v. 110; 348; 351. jāti°, janapada°, anavaññatti-patisaṇyutto, I. 254. nekkhamma°, avyāpāda°, vihiṇsa°, I. 275; II. 76; III. 429; 446. pāpako, I. 280. mahāpurisa°, IV. 229. rūpavitakke, &c., aniccānupassī, &c., IV. 147; v. 360. °vicāro, IV. 409; 411; 450. See also Jhāna

(*formula of second*). °vicārā dutiyassa jhānassa kantako, v. 135. vitakkesu ādinavo, iv. 440. vitakkūpacchedo, iv. 353. vidito, ii. 45; iv. 33; 168. °vipphārasaddaṃ, i. 171. sa°, savicāro, a° avicāro, iv. 300. sankappa°, iv. 385.

Vitakketi, ii. 36.

Vitudati, iii. 366.

Vitti, iii. 78.

Vitthāra, ii. 77. dhammaṃ na vitthārena paresaṃ desenti, iii. 177.

Vidugga, iii. 128.

Vidūra, suvidūra°, ii. 50.

Viddhaṃsaṇa, iv. 386.

Viddhastā, ii. 39.

Vidhā, °samatikkanto, iv. 53.

Vidhavā, iii. 128.

Vidhūra, i. 116.

Vinaya, i. 18 *fol.*; ii. 112; 168; iv. 175; v. 71; 73. a°, i. 18 *fol.*; v. 73 *fol.* °anuggaho, v. 70. abhi°, v. 24; 27; 90; 201; 339. amūha°, sammukhā°, sati°, i. 99; iv. 144. ariya°, i. 163; iii. 353 *fol.* °kammaṃ, i. 74. kodha°, upanāha°, i. 91. dhamma°, *see* Dhamma. °dharakattā, i. 38. °dharo, i. 25; 117; ii. 147; iii. 78 *fol.*; 179; 361; iv. 140 *fol.*; v. 10 *fol.*; 16; 349; 352. “[n]eso vinayo” . . . iv. 143; 280. °vādī, *see* Vādiy. °saññi, i. 85; 86. °sandoso, iii. 106 *fol.* sugata°, v. 237 *fol.*

Vinalikata, ii. 39.

Vināsika, iii. 38; iv. 266; 270.

Vinicchaya, iii. 354; iv. 400.

Vinipāta, v. 169. avinipātadhammo, *see* Sotāpanno. khināpāyaduggati°, iii. 211.

Vinipātika, i. 123; ii. 232 *fol.*; iv. 39; 401.

Vinibaddha, chandarāga°, iii. 311; iv. 289.

Vinibandha, i. 66. pañca cetaso, iii. 249; iv. 461; 463 *fol.*; v. 17.

Vinimoceti, iii. 92.

Vinivetheti, iii. 92.

Vinivesa, i. 66.

Vinita, iv. 310.

Vinilaka, °saññā. *See* Subha, Asubha.

Vinīvaraṇa, ii. 71.

Vinodana, iii. 387; 390.

Vinodeti, ii. 13; 117.

Vipacitaññu, ii. 135.

Vipaccanika, iv. 95.

Vipatti, upāsakassa, iv. 26. attā°, para°, iv. 160; 162. kamanta°, ājiva°, i. 270. citta°, i. 268; 270. sila°, ditthi°, i. 95; 268; 270.

Viparāmosa, ii. 209; v. 206.

Viparināma, v. 59 foll. °aññathābhāvo, iii. 32. °dhammo, ii. 177.

Viparīta, a° dassano, v. 268.

Vipallāsa, ii. 52.

Vipassanā, ii. 140; v. 131. adhipaññādhamma°, ii. 92 foll.; iv. 360; v. 99. samathā° (samatho ca), i. 61; 95; 100; ii. 157; 247.

Vipassin, iv. 244.

Vipāka, aggo, ii. 34; iii. 35. °āvaranātā, iii. 436. kaṇha°, sukka°, ii. 230 foll. kamma° (kammassa), i. 134; ii. 80; 87; iv. 303. kāmānaṃ, vedanānaṃ, &c., iii. 410 foll. kāyaduccaritassa, i. 48; 52; ii. 112. dānassa, iii. 172. dukkha°, sukha°, i. 97; 263. dukkha-sukhavipāko dhammo, v. 244. pānātipātassa, &c., v. 250. piṣunāya vācāya, iv. 247; v. 251. micchā-ditthiyā . . . micchāvimuttiya°, v. 235.

Vipubbaka, °jāto, iii. 324. °saññā, ii. 17; v. 310.

Vipula, °paññatā, i. 45.

Vippaṭṭisāra, iii. 197; 353; iv. 69. a°, iii. 46; 196; v. 1 foll.; 311 foll. °samudayo, °nirodho, °nirodha-gāminī paṭipadā, iv. 69. °ja, iii. 166.

Vippaṭṭisāriṇ, iii. 165 foll.; iv. 244.

Vippamutto, i. 10; ii. 34.

Vippasanna, iii. 41; 236.

Vippahīna, pañcanga°, v. 16; 29 foll.

Vipphāra, iv. 252.

Vibhajja, -°vacanaṃ, ii. 46.

Vibhatta, appaṭi°, iv. 211; 214.

Vib[b]hanta, °citto. See Citto.

Vibhavadiṭṭhi, i. 83.

Vibhūta, v. 325 foll.

Vibhūsana, i. 212; ii. 40; 145; 209.

Vibhedeti, iv. 345 foll.

Vimati, ii. 79; 185.

Vimariyādikata, v. 151 foll.

Vimala, iv. 340.

Vimāna, ii. 33.

Vimānita, iii. 158; 160.

Vimuccati, iv. 126 foll.; 135; 179.

Vimutta, iv. 75; 179; 340. a°, i. 109. su°, iv. 75.

asamaya°, v. 336. ubhato-bhāga°, i. 73; iv. 10; 77; 453; v. 23. pañña°, i. 73 foll.; iv. 10; 77; 452; v. 23. saddhā°, i. 73; iv. 10; 77; v. 23. suvimuttacitto, -pañño, v. 29 foll.

Vimuttatta, iv. 428.

Vimuttāyatana, *the fire*, iii. 21 foll.

Vimutti, ii. 247; iii. 242. ariyā, ii. 1; 239; iii. 451; iv. 105. upekkhāceto, *see* Upekkhā. °kkhandho, *see* Khandha. ceto°, i. 243; iv. 357. ceto°, pañña°, i. 83; 107 foll.; 123 foll.; 132; 220 foll.; 232; 246; 273; 291; ii. 6; 36; 87; 146; 165; 214; iii. 20; 131; 262; 282; 300; iv. 13; 83; 140; 314 foll.; 400; v. 10 foll.; 36; 38; 69; 132; 200; 340. ceto°, pañña [na] yathābhūtaṃ pajānāti, iii. 165; v. 139 foll. cetovimuttiphalo, iii. 84. °ñānadassanaṃ, *see* Dassana. micchā°, ii. 222 foll., *and see* Micchatta. °parisuddhipadāniyaṃ, ii. 195. mettā ceto°, *see* Mettā. °raso, i. 36; iv. 203. [na]vimuccitabbā, v. 191 foll. vimuttanga, ii. 79. sammā°, ii. 222 foll.; v. 327, *and see* Magga (ariya). sāmāyikā, iii. 349; v. 139; °sāro, ii. 141; 243; iv. 385. °sārā sabbe dhammā, iv. 339; v. 107. sukhaṃ, iii. 218.

Vimokha, iv. 316; v. 11. *the eight*, ii. 87; 183. *in detail*, i. 40; iv. 306; 349. ākāśānañcāyatanaṃ, &c., i. 268; ii. 184; iv. 401; v. 7; 63 foll.; 318 foll.; 324; 346; 353 foll.; 360. *See also* Jhāna (Arūpa) and Anupubbavihāra. anupādā-vimokho, v. 64. jhāna-vimokhasamādhī, iii. 417; 419; v. 34; 38.

Viyatta, iv. 310.

Viyūlha, 94 foll.; 99 foll.

Viraja, iv. 157; 160.

Virajjati, v. 3.

Viratta, v. 3; 313.

Virāga, i. 100; 299; ii. 26. *its equivalents*, iii. 325 foll.; iv. 423 foll.; v. 8; 110; 216; 312 foll.; 320; 322; 354 foll. *See* Jhāna (*formulæ*). °anupassī, iv. 146 foll.; v. 112; 359. nibbidā°, i. 64; iv. 336; v. 2 foll. dhammānaṃ [a-]sankhatānaṃ aggaṃ, iii. 35. °sañña, iii. 85; 334.

Virāgiṇ, dandha°, khippa°, iii. 416.

Virādhana, v. 211 foll.

Viriya, accāraḍḍha°, iii. 375. atilina°, iii. 375. ārambhati (ārabhati), i. 39; 282; 296; iv. 462. °ārambho, i. 12; 16; iv. 15 foll.; 280; v. 123 foll. asallīnaṃ, i. 282; iv. 176. uttānaviriyādhigatā, iii. 76; iv. 282.

- kusalesu dhāmmesu, III. 4 *fol.*; 352; IV. 11. °balaṇ, IV. 363. *See also* Bala. n'atthi ..., I. 286. °vādo, I. 287.
- Viriya (*adj.*), āradḍha°, I. 4; 12; 25; II. 76; 228; 230; III. 3; 65; 127; 183; IV. 3; 23; 38; 85; 229; 232; 291; 352; 357; V. 24; 27; 90; 93; 95; 97; 124; 130; 149; 153; 329; 333; 335; 339.
- Viruddhaka, a°, III. 276.
- Virūlhi, III. 8; 404 *fol.*; V. 152 *fol.*; 157; 161; 164; 350; 353.
- Virecana, ariyaṇ, V. 218.
- Vilāra, sasa°, III. 122.
- Vilimpati, III. 57.
- Vilepana, I. 107; 212; II. 209.
- Vilokita, II. 104; 106 *fol.*; 210.
- Vivajjaya, V. 17.
- Vivaṭṭa, saṇvaṭṭa, II. 142.
- Vivattacchada, II. 44.
- Vivattayi, saṇyojanaṇ, I. 134; III. 246; 444 *fol.*; IV. 8 *fol.*
- Vivara, III. 186 *fol.*; 189. pākāra°, V. 195.
- Vivaraṇa, ceto°, III. 117; 121; IV. 352; 357.
- Vivāda, IV. 401. a°, III. 289. cha °mūlāni, III. 334 *fol.* dasa, V. 78.
- Vivitta, II. 210; III. 92; IV. 436; V. 207; 270.
- Viveka, I. 53; III. 329; IV. 224. *See* Jhāna (*first formula*).
- Visa, āsi°, II. 110. °vaṇijjā, III. 208.
- Visaṇḍyoga, II. 11; III. 156.
- Visaṇḍvādaka, a°, IV. 249.
- Visaṇḍvādanā, V. 136. a°, V. 136.
- Visaṇḍhiṇ, II. 52.
- Visatta, II. 25.
- Visattikā, II. 211. loka, IV. 434.
- Visama, II. 74 *fol.* °gato, III. 285 *fol.*; V. 329 *fol.* °nissito, I. 153. pabbata-visamaṇ, I. 35. °parihāraja, II. 87; V. 110 °pākini, II. 75. parisā, I. 74.
- Visaya, a°, V. 50. petti° (pitti), I. 37; 267; II. 112; 126 *fol.*; 129; III. 339; 414 *fol.*; IV. 226; 247; 378. khīṇapitti°, III. 211; IV. 405; 407; V. 182; 184; 270.
- Visāṇa, II. 207; IV. 376.
- Visāraḍa, II. 8; III. 183; 203; IV. 310; 314 *fol.*; V. 10 *fol.*; 36.
- Visuddha, su°, IV. 304.
- Visuddhatta, IV. 239.
- Visuddhi, II. 195; III. 326 *fol.* catasso dukkhiṇā,

- II. 80; °dhammā, III. 315. paramattha°, v. 64. sīla-°,
 ditthi-°, I. 95.
 Visūka, °dassanaṇ, I. 212; II. 209; v. 134.
 Visesa, I. 267; III. 349 *fol.*; 427; v. 139 *fol.* adhigamo,
 IV. 22. alamariyañānadassana°, *see* Dassana. °gāmi,
 II. 185; III. 349 *fol.*
 Vissajjetar (pañhaṇ), I. 103.
 Vissattha, II. 51; 97; III. 114; v. 155.
 Vissatthiya, IV. 52.
 Vissāsa, II. 78.
 Vissāsaka, I. 26.
 Vissāsiṇ, asantha°, III. 136.
 Vihanati, III. 248.
 Vihangama, II. 39; III. 43.
 Vihāra, III. 51. ākiṇṇa, saṅgaṇika°, III. 104. (nava)
 anupubba°, IV. 410; anupubbavihārasamāpatti, IV.
 410 *fol.*; gāmaṇṭa°, araṇṇa°, III. 343 *fol.*; IV. 344.
 janghā°, I. 136. ditthadhammasukha°, I. 43; 60;
 II. 23; III. 131 *fol.*; 135; 211; IV. 109; 111 *fol.*;
 140 *fol.*; 230 *fol.*; 291; 314; 363; v. 10 *fol.*; 67;
 132; 201; 339. pañca phāsu°, III. 119; 132.
 Vihāriṇ, arava°, I. 24. mettā°, I. 26.
 Vihīṇsā, III. 448. a°, I. 94; III. 448. avihīṇsavitakko,
 I. 275. uparati, II. 40; 145; III. 388.
 Vihesati, III. 194.
 Vihesā, vihesaya nissaraṇaṇ, III. 245; 291.
 Vinā, III. 375.
 Vīṭipatati, v. 88.
 Vīṭivatta, kālangatī (*vr. ll. kathankathī, &c.*), II. 44.
 Vīṭihāra, pada°, IV. 429.
 Vīthi, v. 347 *fol.*; 350 *fol.*; 359.
 Vīmaṇsā, I. 39; 297; III. 37; 346; v. 24; 27; 90; 338.
 Vuṭṭhāna, III. 418 *fol.* °kusalo, III. 427 *fol.*; IV. 34.
 Vutthi, vāta°, III. 370; 378.
 Vuttika, III. 14 *fol.*; 383; 385.
 Vuddhi (vaddhi, vuddhi), I. 15; III. 8; 44; 76; 352;
 404; IV. 16 *fol.*; v. 17 *fol.*; 96; 123 *fol.*; 152 *fol.*;
 157; 161; 164; 350; 353. tisso, I. 287. tisso
 nijjarā, I. 221. ariya°, III. 80. ariyasāvako ariyāya
 vaddhiyā vaddhati, v. 137. āmisa-°, dhamma-°, I. 94.
 kusalesu dhammesu, III. 434; v. 123 *fol.*
 Vuvahyamāno, IV. 170. (*Com. opuniyamānassa. See*
 IV. 476).
 Vusitavaṇ, v. 16.
 Vusīmat, IV. 340.

- Vūpakatṭha, iv. 299. *See* Arahatta (*formula B.*).
 ganasmā, iv. 435 *fol.*
 Vūpakāsa, kāya°, citta°, iv. 152.
 Vūpakāseti, v. 72 *fol.*
 Vūpasanta, iii. 205. °cittañ, *see* Citta.
 Vūpasama, i. 4; v. 72. papañca°, ii. 162.
 Vekallatā, a°, iii. 441.
 Vega, sara°, iii. 158.
 Vegāyitatta, ii. 189 *fol.*
 Vethana, i. 145. sīsa°, iii. 380.
 Veṇa, i. 107; ii. 85; iii. 385.
 Vetta, i. 47; ii. 122. °bandhanabaddho, iv. 127.
 Veda, i. 163; 166; iii. 223; 432. attha°, dhamma°,
 v. 329 *fol.*; 333; 349; 352.
 Vedagu, ii. 6; iv. 340.
 Vedanā, *the three*, v. 51; 56. *in detail*, iii. 400; 412.
 cakkhusamphassajā, &c., iv. 147; v. 359. purānā,
 navā, ii. 40; 145; iii. 388; iv. 167. viditā, iv. 32;
 168. vedanangañ, ii. 79. vedanānañ nidānasam-
 bhavo, &c., iii. 410; 412. vedanānañ pariññā, v. 64.
 vedanāsu vedanānupassī, i. 39; 296; ii. 256; iii. 450;
 iv. 301; 457 *fol.* vediyati, i. 122; 141; ii. 198; iii.
 245 *fol.* veyyābādhikā, iii. 388. °samosaraṇā, iv. 385.
 °samosaraṇā sabbe dhammā, iv. 339; v. 107. sāmīsā,
 nirāmīsā, iii. 412. sārīrikā, i. 153; ii. 116; 143;
 153; iii. 143.
 Vedaniya, ditthadhamma°, i. 249; iv. 382. samparāya°,
 sukha°, dukkha°, iv. 382.
 Vedayati (vediyati), i. 122; 141; ii. 198; iii. 245 *fol.*
 vedayitañ, ii. 198; iv. 415. vediyamāno, i. 176; ii. 198.
 Vedalla, ii. 7; 103; 178; iii. 86; 177; 361 *fol.*;
 iv. 113. °kathā, iii. 107.
 Vedha, ii. 114.
 Venayika, iv. 175; 182 *fol.*; v. 190.
 Vepakka, i. 223 *fol.* vohāra°, iii. 413. sammoha°,
 pariyetṭhi°, iii. 416.
 Vepulla, iii. 8; 404; v. 152 *fol.*; 157; 161; 164; 350;
 353. āmisa°, dhamma°, i. 94.
 Vepullatā, rāga°, dosa°, moha°, ii. 144.
 Vepullatta, iii. 432.
 Vemattatā, kāmānañ, vedanānañ, &c., iii. 410 *fol.*
 Veyyākaraṇa, i. 163; 166; ii. 7; 103; 178; iii. 86;
 177; 223; 237; 361 *fol.*; iv. 135. *ten*, v. 50 *fol.*; 54
fol. parisuddhaveyyākaraṇo, iii. 125.
 Veyyābādhika, iii. 388.

- Veyyāvacca, III. 41.
 Vera, a°, IV. 246. sapatta°, IV. 247. pañca bhayāni verāni, III. 204 *fol.*; IV. 405; 407; V. 182. pasavati, V. 183 *and passim*.
 Verajjaka, III. 263 *fol.*
 Veramanī, II. 217; 253; V. 252 *fol.*; 257; 260 *fol.*; 304; 306 *fol.*
 Verambavāta, I. 137.
 Verocana, II. 50.
 Velu, II. 73.
 Velūriya, I. 215; IV. 199; 203; 255.
 Velā, IV. 198; 201; V. 234; 250.
 Vevanṇiya, V. 87; 210.
 Vesārajja, II. 13; III. 297 *fol.* (Tathāgatassa), II. 8. °ppatto, IV. 83; 186; 210; 213. sekha °karaṇa-dhammā, III. 127.
 Vessa, I. 162; II. 194; III. 214; 242. vessī, III. 226; 229.
 Vehaphalā (devā), II. 128 *fol.*
 Vokinna, I. 123; 148; II. 232.
 Vocarīta, IV. 363.
 Vodāna, III. 418 *fol.*; V. 34; 38. sacitta°, I. 91.
 Vodāyati, V. 169; 317.
 Vodiṭṭha, IV. 363.
 Vosāna, antarā, V. 157; 164.
 Vosāraṇiya, I. 99.
 Vossagga, °rato, II. 66; III. 53; IV. 6; 266 *fol.*; 271; 284; 289; V. 331; 336.
 Vohāra, ariya°, anariya°, II. 246; IV. 307. °vepakka, III. 413.
 Vyaggha, III. 101.
 Vyāñjanay, I. 69; 72; 131; II. 139; 182; III. 49; 201. anyvañjanaggāhī, V. 348; 351. °patirūpako, I. 69. pada°, I. 59; II. 147; 168; III. 178 *fol.* sa°, II. 147; III. 152; 381.
 Vyatta, III. 117; 258. a°, III. 258.
 Vyantibhāva, V. 292; 294; 297; 299.
 Vyasana, I. 33; V. 156; 158; 160; 162; 169. *the five, in detail*, III. 147. *first three*, II. 188. *eleven*, V. 317.
 Vyākata, I. 119.
 Vyākattar, III. 81.
 Vyākaraṇa, aññā°, *five modes of*, III. 119. pañhavyā-karaṇāni, *the four, in detail*, I. 197 *fol.*; II. 46.
 Vyādinna, III. 64.
 Vyādhi, I. 146; 155; 156; -176; III. 66; 103. devadūto,

- i. 139. °dhammo, i. 139; 146 *foll.*; ii. 172; 247; iii. 54 *foll.*; 71 *foll.* °bhayaṇ, i. 179.
 Vyāpajjha, a°, i. 98; 104; 122; ii. 231 *foll.*; iii. 285; v. 210; 329 *foll.* avyāpajjhādhimutto, iii. 376 *foll.* avyāpajjhārāmo, iii. 431. sa°, i. 98; 104; 122; ii. 231 *foll.*; iii. 285 *foll.*
 Vyāpatti, v. 292 *foll.*; 297 *foll.*
 Vyāpanna, i. 262. a°, i. 262; °citto, i. 268; 299.
 Vyāpādo, i. 194; 280; v. 274 *foll.* See also Nivārana, and Saṇḍojana (orambhāgiyāni). adhammo, v. 258; 261. a° dhammapadaṇ, ii. 29 *foll.* abhijjhā°, ii. 14. avyāpādavitaṅko, i. 275. orimaṇ tiraṇ, v. 252 *foll.* °padosa, ii. 210; iii. 92; iv. 437. °pariyutthitena cetasā, iii. 231; 234. vyāpadassa pāpako vipako, v. 251.
 Vyābādha, atta°, para°, i. 114; 157; 216; ii. 179.
 Vyāyika, a°, ii. 51.

Sa-uttarachada, i. 181.

Saṇḍama, kāyena, vācāya, manasā, i. 155 *foll.*

Saṇḍutta, ii. 11 *foll.*; iv. 216. vi°, ii. 12; 24.

Saṇḍūhati, iv. 137.

Saṇḍyoga, iv. 280. °visaṇḍyogo, iv. 57; 280.

Saṇḍojana, i. 264; iv. 216. uppattipatilābhikāni, *dc.* ii. 133. patippassambhanti, iv. 127. pahānaṇ gacchanti, iii. 443. pahiyanti, i. 44; 242; iii. 74. saṇḍojanaṇ pajahati, iii. 423. bhavaṇsaṇḍojanakkhaya, iii. 354. vivattayi, i. 134; iii. 246; 444 *foll.*; iv. 8 *foll.* sabbasaṇḍojanātito, iii. 346. tīni, i. 242 (*in detail*). satta, iv. 7 *foll.* (*in detail*). dasa, v. 17. tinnāṇ saṇḍojanānaṇ parikkhaya . . ., i. 231 *foll.*; ii. 89; 238; iv. 12; 380. uddhambhāgiyāni, pañca (*in detail*), iv. 460; v. 17.

[pañc']orambhāgiyāni, ii. 133 *foll.*; 160; iii. 381; iv. 67; 211; 459. *in detail*, iv. 459; v. 17. [ap]pahīnāni, ii. 133; 160; iii. 85 *foll.* pañcannaṇ orambhāgiyānaṇ saṇḍojanānaṇ parikkhaya . . ., i. 232 *foll.*; 245; 290; ii. 5; 89; 238; iv. 12 *foll.*; 70 *foll.*; 146; 380; 399; 423 *foll.*; v. 343 *foll.*

Saṇḍojaniya, dhammo, i. 50.

Saṇḍojano, ajjhata° bahiddhā° puggalo, i. 63 *foll.*

Saṇḍvacchara, iv. 139; 252 *foll.*

Saṇḍvara, ii. 26; iii. 387; v. 348; 351. a°, iii. 449; v. 145; 148. And see Indriya. indriya°, ii. 210; iii. 360. cakkhundriya° . . . manindriya°, iii. 387 *foll.* kāya°, vaci°, ājīva°, v. 88. °ppadhānaṇ, ii. 16.

- Saṇvāsa, III. 164 *fol.*; IV. 172. (cattāro), II. 57 *fol.*;
 78. saṇvāsena silaṇ veditabbā, II. 187 *fol.*
 Saṇvigga, II. 115.
 Saṇvibhāgo, āmisa°, dhamma°, I. 92; 150.
 Saṇvuta, II. 25; III. 387. a°, III. 387 *fol.*; V. 348; 351.
 Saṇvega, I. 43; II. 114 *fol.*
 Saṇvejaniya, II. 120.
 Saṇvohāra, III. 77. saṇvohārena soceyyaṇ veditabbā, II. 187 *fol.*
 Saṇsagga, IV. 87 *fol.* °ārāmatā, III. 293 *fol.*; IV. 331.
 Saṇsattha, III. 109; 116; 230; 258; 393. a°, III. 233; 258 *fol.*; V. 130.
 Saṇsappajātika, V. 289 *fol.*
 Saṇsappati, kāyena, vācāya, manasā; V. 289 *fol.*
 Saṇsappaniya. °pariyāyo, V. 288; 291.
 Saṇsappiṇ, IV. 172.
 Saṇsaya, II. 24.
 Saṇsarita, II. 1.
 Saṇsādeti, IV. 398.
 Saṇsāra, II. 10; 12. vaci°, I. 79.
 Saṇsīdati, III. 89 *fol.*; 157 *fol.*; V. 203.
 Saṇseva, asappurisa°, V. 113 *fol.*; 117. sappurisa°, II. 245; V. 115 *fol.*; 118.
 Saṇhanti, IV. 437.
 Saṇhita, [an]attha°, III. 196 *fol.*; V. 81; 265; 267; 283; 285; 328.
 Saṇhira, a°, IV. 141 *fol.*
 Sakadāgāmiṇ, I. 120; 232 *fol.*; II. 89; 134; 238; III. 348; IV. 12; 292 *fol.*; 364; 372 *fol.*; 380; 394; V. 85; 120; 138 *fol.* °phala-sacchikiriyā, I. 23; 44; IV. 204; 208; 292 *fol.*; 372 *fol.* °phalaṇ, III. 272; 441 *fol.*; IV. 276.
 Sakalikā, II. 199. sakalikaggi, V. 9.
 Sakuna, II. 209; III. 241 *fol.*; 368.
 Sakkacca, II. 147; III. 172; 176; IV. 211; 215.
 Sakkāya, II. 33; III. 293; 401. °abhirato, III. 293 *fol.*; 435. °ditṭhi, III. 438; IV. 144 *fol.* See also Saṇyojana. °nirodho, II. 165 *fol.*; III. 246; 401. °nirodho . . . -gāmini paṭipadā, II. 33. °samudayo, III. 401. sakkāyassa nissaraṇaṇ, III. 246.
 Sakkāra, IV. 160; 165. a°, IV. 160; 165. °kāmo, II. 240; IV. 1; 155 *fol.* °garu, II. 46. sakkāragarukāra . . . pūjanāsu, II. 203. lābha °sileko, II. 26; III. 377; IV. 51.
 Sakkharā, I. 9; 253.
 Sakkhalaka, III. 76.

- Sakkhi, kāya°, iv. 451. sakkhiṃ karoti, v. 46; 48.
- Sagga, i. 55 *fol.*; 97; 105; 292 *fol.*; 297; ii. 54; 66; 83 *fol.*; 226; 237; 253; iii. 4; 47; 244; 253 *fol.*; 264; iv. 81; v. 76; 135 *fol.*; 296; 302; 304 *fol.* ekantasukho, v. 290.
- Sankappa, i. 281; ii. 36. anāvila, v. 29 *fol.* kāma°, iii. 259. kāma°, vyāpāda°, vihiṃsā°, v. 31. padutthamana°, ii. 30; iii. 373; v. 265; 284; 293. ap°, v. 267; 285; 296. paripunna°, v. 92; 94; 97; 99; 104. micchā°, sammā°, iii. 140 *fol.* See also Magga and Micchatta. °vitakko, iv. 385. °rāgo, iii. 411.
- Sankappeti, ii. 36.
- Sankasāyati, i. 69.
- Sankassara, asucisankassarasamācāro, ii. 239; iv. 128; 201; 205.
- Sankinna, i. 123; ii. 232; iv. 246. a°, ii. 28 *fol.*; iv. 246. °pari[k]kho, iii. 84.
- Sankitti, ii. 206.
- Sankiliṭṭha, v. 169. a°, ii. 248; iii. 124 *fol.*
- Sankilesa, ii. 11; iii. 418 *fol.*; v. 34; 38.
- Sankilesika, ii. 172. °dhammo, ii. 247.
- Sankilati, iv. 55; 343.
- Sankiyati, ii. 29; iv. 246.
- Sanku, ayo°, iv. 131.
- Sankeḷāyati, iv. 55.
- Sankhata, °ārammanā dhammā, i. 83. dhammā, ii. 34. dīṭṭhi, v. 187. °lakkhaṇāni, i. 152.
- Sankharoti, abhi°, iii. 371.
- Sankhalā, iii. 97.
- Sankha, iv. 199; 203. °saddo, ii. 186. °muṇḍika, i. 47; ii. 122. °likhitay, v. 204.
- Sankhādati, iii. 304 *fol.*
- Sankhāra, v. 212 *fol.* aniccato, &c., sabbe sankhārā . . . suditthā, v. 174. aniccā, adhuva, anassāsikā, iv. 100. abhi°, i. 112. asankhāra- sasankhāraparinibbāyī, i. 233; ii. 155 *fol.*; iv. 14; 72 *fol.*; 146; 380; v. 120. āyusankhāray ossajati, iv. 311; 313. kāya°, citta°, v. 111. kāya°, vaci°, mano°, i. 122; ii. 158; 231. niccato, aniccato samanupassati, iii. 441 *fol.* °nirodho, i. 177; v. 184. passaddhakāya°, ii. 41. bhava°, iv. 312. sankhārā datṭhabbā . . . , ii. 94. sankhāray niccato, sukhato upagacchati, i. 26 *fol.*; iii. 439. sasankhāraniggayhavāritāvato, iii. 24; iv. 428. sabbasankhārā . . . anavatthitato khāyissanti, iii. 443. sabbasankhārasamatho, i. 133; ii.

118; III. 164; IV. 423 *fol.*; V. 8; 111; 320; 322; 354 *fol.* sabbasankhāresu aniccasaññā, V. 111. sabbasankhāresu aniccānupassī, II. 150 *fol.*; III. 83; 143; IV. 13. sabbasankhāresu anodhiṇ karoti, III. 443. sabbasankhāresu dukkhānupassī, IV. 14. sabbasankhārehi attiyati, V. 111. sabbe sankhārā aniccā, dukkhā, anattā, I. 286. *See also* Khandha.

Sankhāravat, II. 215.

Sankhepa, atavī°, I. 178; III. 66; 104. pabbata°, III. 396.

Sankheyya, a°, III. 336.

Sanga, III. 311; IV. 289.

Sanganikā, III. 256. sangāṇikavihāro, III. 104. sangāṇikāramatā, III. 116; 293 *fol.*; 310; 330; 422 *fol.*; IV. 22; 24; 331; V. 134; 164.

Sangaha, āmisa°, dhamma°, I. 92. °balaṇ, II. 142; IV. 363 *fol.* °vatthu, I. 26. *the four, in detail*, II. 32; 248; IV. 219; 364.

Sangāma, I. 106; II. 116; III. 89 *fol.*; 157; V. 65. vijita°, I. 106; IV. 340.

Sangāhaka, IV. 90.

Sangāhika, III. 10.

Sangha, II. 21; 79; 168; III. 439 ubhato°, IV. 277. °gāravatā, III. 330; 423 *fol.*; IV. 28 *fol.* sanghe agāravo viharati, III. 247; 334 *fol.*; 340; 439; IV. 84. nālaṇ sanghabbhāvapakāsituṇ, III. 145. °parināyako, IV. 21; V. 348; 350 *fol.*; 353. °pitā, IV. 21; V. 348; 350 *fol.*; 353. Tathāgatasāvaka°, III. 36. °phāsutā, °sutthutā, I. 98 *fol.*; V. 70. bhikkhu°, I. 56; 173; II. 65; 183; III. 31; 123; IV. 395. bhikkhuni°, IV. 280. bhikkhusangho viharanto phāsuvihareyya, III. 133. bhinno°, II. 234; III. 66; 105; 146; 179; 436; 439. °bhedo, II. 239 *fol.*; V. 73; 75. sanghaṇ anussarati, *see* Anussarati. sanghānussati, I. 30; 42. garukaroti, IV. 120 *fol.* parivisati, IV. 215. saraṇaṇ gato, *see* Sarāṇa (*formula*). sobheti, II. 8. sanghādiseso dhammo, II. 242. sanghassa upatthānassa . . ., I. 279. sanghupatthāko, I. 26; IV. 81. sanghūposatho, I. 209. sanghe aveccappasādo, *see* Pasāda. kankhati, III. 249; IV. 460; V. 18. samaggo, sammōdamāno . . ., III. 67; 105. °sammuti, IV. 347. °sāmaggī, V. 74; 76. āhuneyyo, &c., III. 36, *and see next*. supatipanno Bhagavato sāvakasangho, &c., I. 208; II. 56; III. 212; 286; 312; 315; IV. 406; V. 183; 330.

Sanghātaniya, III. 10.

Sanghāta, II. 42; 43. accharā-sanghātamattaṃ, I. 34; 38.

Sanghāti, II. 104; 106 *fol.*; 210; IV. 169 *fol.*; V. 123.

Sacetaso, I. 254. *Com.* = cittasampanno.

Sacca, II. 25. sacce ca akuppe ca, III. 198. appa°, v. 158; 161. °nāma, IV. 285; 289. panunnapacceka°, v. 29 *fol.* parama°, II. 115. puthupacceka°, v. 31. bahu°, I. 38; II. 218; III. 349 *fol.*; v. 135 *fol.*; 139 *fol.* brāhmanasaccāni, cattāri, II. 176.

Sacca, °vācā, II. 141; 228; III. 244. °vādī, II. 209; IV. 249; 271; 389. °sandho, II. 209; IV. 249; 389.

Ariyasaccāni, the four, I. 175 *fol.* III. 12. *in detail*, I. 176 *fol.*; II. 178; IV. 186; 210; 213; 384 *fol.* yathābhūtaṃ pajānāti, I. 71; 107; 117; 123 *fol.*; 165; 220; 235; 244; 285; 288; II. 103 *fol.*; 171; 184; 195; 202; 211; 250; III. 93; IV. 397 *fol.* abhijānāti, IV. 178.

-Sacca, mutthasacca. *See* Sati.

Saccāpeti, IV. 346.

Saccessati, IV. 343.

Sacchavi, III. 371.

Sacchikaraniya (dhamma), II. 182.

Sacchikiriya°, I. 22; II. 148; IV. 332 *fol.* sotāpatti-phala°, &c., I. 44.

Sajjha, III. 16.

Sajjhāya, III. 22. a°, IV. 195. °kiriya°, v. 136.

Sañcetanā, kāya°, vaci° mano°, II. 157 *fol.* atta°, para°, II. 159. rūpasañcetanāya, &c., dukkha-, anattā-nupassī, IV. 147; v. 360.

Sañcetanika, kammaṃ, v. 292; 294; 297; 299. [a]kusala°, v. 292 *fol.*; 297 *fol.*

Sañchindati, II. 33.

Sañjagghati, IV. 55; 343.

Sañjamabhari, karoti, I. 187.

Sañjānāti, v. 63. paṭhavikasinaṃ, &c., v. 46; 60.

* Saññatti, I. 76.

Saññā, IV. 85. catasso, v. 69. the five, in detail, III. 79; 277. the six, in detail, III. 413. another list, III. 334; 452. the seven, in detail, IV. 24; 148; v. 107 *fol.* another list, IV. 46. the nine, in detail, IV. 387; 465. the ten, in detail, I. 41; v. 105; 309. another list, v. 106; 310. anatta°, I. 41; III. 444; 447; IV. 353; 358; v. 810. añicca°, III. 443; 447; IV. 353; 358; 396; v. 810. sabbasankhāresu, v. 109; 111. arañña°,

III. 343; IV. 344. asubha°, *in detail (five or six)*, I. 42; II. 17; V. 106; 310. āloka°, II. 45; III. 323; IV. 86. utthāna°, IV. 168. kāma°, rūpa°, IV. 409. kāma°, vyāpāda°, vihiṅsa°, III. 428 *fol.*; 446. nekkhamma°, avyāpāda°, avihīṅsa°, III. 429; 447. °gato, II. 128; IV. 68; 422. tejo°, vāyo° V. 325. divā°, III. 323; IV. 86. nibbāna°, III. 443. dukkha°, III. 443 *fol.* pathavi°, āpo°, IV. 312; V. 325. °manasikāro, IV. 415; 440. rūpa°, paṭigha-° nānatta°, I. 41; 267; II. 184; IV. 40; 306; 349; 401; 410; 412; 416; 420; 425; 427; 431; 434; 437; 443; 450; 452; V. 208; 345. rūpa-saññāya. *dc.*, aniccānupassī . . . viharati, IV. 147; V. 359. viditā, IV. 32 *fol.*; 168. °vipallāsa, cattāro, II. 52. virāga°, V. 107; 109 *fol.* °vivaddha-kusalo, I. 24. °vedayitanirodho, I. 41; IV. 306; 409; 418; 421; 426; 431; 434; 438; 447 *fol.*; 451 *fol.*; 465. °vedayitanirodhasamāpattiya° saññā ca vedanā ca kaṇṭako, V. 135. saññāṅgaṇ, II. 79. saññānaṇ aggaṇ, III. 202. saññānaṇ nidānasambhavo, *dc.*, III. 410. samaṇa°, tisso, V. 210. °samāpatti, IV. 426. hānabhāgiyā, thitibhāgiyā, *dc.*, II. 167. *See also* Anupubbavīhāra, Khandha, Jhāna (Arūpa), Nirodha, and Vimokha.

Saññiṇ, II. 34; III. 35; IV. 427. a°, II. 34; IV. 427. ajjhataṇ rūpa°, arūpa°, I. 40; IV. 305; 348 *fol.*; V. 61 *fol.* anicca°, anatta°, IV. 353; 358. appatte patta° . . ., V. 162. [a]kappiya°, [an]āpatti°, *dc.*; I. 84. āloka°, II. 211; V. 207. evaṇ°, IV. 427; V. 60; 62. nānatta°, ekatta°, IV. 39 *fol.*; 401. na pathavi°, āpo°, *dc.*, V. 7 *fol.*; 318 *fol.*; 353 *fol.* nevasaññino°, II. 34. pacchāpure°, IV. 87.

Saññūhati. *See* Saṇyūhati.

Saṭaka, eka°, III. 383.

Saṭha, II. 41; III. 35; V. 157; 165. a°, V. 168.

Saṭheyya, I. 299.

Saṭṭhāti, III. 366. santhāpeti, II. 94.

Saṭṭhāna, I. 50; IV. 190.

Saṇḍasaṇḍacāriṇ, II. 206.

Saṇḍāsa, I. 210.

Saṇha, III. 196 *fol.*

Sat, santo (*nom. sg.*), II. 18; santāṇ, V. 8; =110; =320; =322; =354. santindriyaṇ santamānasaṇ, II. 38. [a-]santanivāso, I. 78. sati (*loc.*), I. 176; III. 338; IV. 422; V. 4; 6; 108; 121; 184; 314 *fol.* asati, IV. 336; V. 184; 313 *fol.* asmiti sati . . ., II. 212 *fol.*

- Sata, III. 325; IV. 311. sampajāno, III. 169; V. 207.
- Satakkaku, III. 34.
- Satatavihāra (cha), II. 198 (*read* santavihāra).
- Satapadī, II. 73; III. 101; 306 *fol.*; IV. 320; V. 290.
- Sati, I. 95; II. 93; V. 95; 98 *fol.*; 104 *fol.*; a°, III. 186; IV. 192. ānāpānasati, I. 30; 42; III. 120; 449; IV. 353; V. 109. *described*, V. 111. upatthita°, II. 218; V. 153; 329; 333; 335. satuppāda, II. 185 (*cf.* Jā, I. 98). upatthitā, apamuttā, II. 6; IV. 176. kāyagatā, I. 30; 42 *fol.*; IV. 374. °nepakkaṇ, IV. 4; 15; 36; 111; 234; V. 25; 28; 91. parimukhaṇ satij upatthapeti, II. 210; III. 320; IV. 437; V. 207. °balaṇ, I. 94; II. 252, *and see* Bala. maraṇa°, I. 30; 42; IV. 317; 320. micchā°, sammā°, *see* Micchatta and Magga (Ariya). mutthas°, II. 185; 218; V. 153; 157; 159; 161; 164; 329; 333; 335. °vinayo, I. 99. satādhipateyyo, II. 243 *fol.*; IV. 339; 385; V. 107. satārakkhena cetasā, V. 30. satindriyaṇ, *see* Indriya. °sampajaññaṇ, *see* Sampajañña. mutthasaccaṇ, I. 95; II. 218; III. 421; 430; V. 145 *fol.*; 159 *fol.*
- Satipatthāna, II. 218. *the four*, III. 12: 155; 386; IV. 125 *fol.*; 203; 225; 457 *fol.*; V. 56; 175; 195; 350; 352. catunnaṇ satipatthānaṇ āhāro, V. 114; 118. kāye kāyānupassī . . . , dhammesu dhammānupassī viharati, I. 39; 296; II. 256; III. 450; IV. 300 *fol.*; 457.
- Satimat, I. 24; II. 35; IV. 4; 23; 38; 85; 111; 234; 300 *fol.*; 457 *fol.*; V. 25; 28; 91. *See also* Jhāna (*formula of third*).
- Satiṇ, upatthita°, II. 218; III. 199; IV. 232 *fol.*; V. 40. mutthas°, I. 70; II. 185; 218; III. 199; IV. 232 *fol.* micchā°, sammā°, III. 141 *fol.*
- Satta, I. 35; 55 *fol.* apadā va dipadā . . . , II. 34. aparimānā, IV. 246. āgāmino, anāgāmino, II. 159 *fol.* ābhassaravattanikā, V. 60. ditth' eva dhamme parinibbāyanti, II. 167. opapātikā, *see* Opapātika. kammassakā, kammadāyadā, *etc.*, V. 288. jātiddhammā, jarāddhammā, *etc.*, V. 216 *fol.* thalajā, odakā . . . , I. 35. para°, V. 34; 38. sattavanijjā, III. 208. sattāvasā, *the nine*, V. 53; 57. *in detail*, IV. 401. *seven, called* viññānatthitiyo, IV. 39. sattānaṇ nānādhi-muttakatāṇ, V. 34; 38.
- Sattakkhattuparama, I. 233; 235.
- Satti, II. 117; IV. 130. °sūlaṇ, III. 97.
- Sattha, kāya°, mano°, vaci°, IV. 42. °vaniijjā, III. 208. nihita°, IV. 249; 251; 255 *and* *passim*.

Satthaka, III. 101; 307.

Satthar, I. 38; III. 21; 34; 247; 359; 439; IV. 190. aññaṃ satthāraṃ uddisati, III. 439. tayo satthāro, I. 277. pañca, III. 123 foll. satthāraṃ upanissāya viharati, IV. 151. satthāraṃ garukaroti, IV. 120 foll. satthari kankhati, III. 248; IV. 460; V. 17. satthugāravatā, III. 330; 423 foll.; IV. 28 foll. satthari agāravo viharati, III. 247; 334 foll.; 340; 439; IV. 84.

Satthi, II. 245.

Sathera, II. 169.

Sadattha, anuppatta°, V. 207 foll.

Sadara, II. 11; 172.

Sadiso, I. 125. 'atthi me', III. 359.

Sadda, III. 30 foll.; IV. 91. akkhamo, khamo saddānaṃ, III. 157; 159 foll. amanāpa°, IV. 248. itthi°, I. 1; III. 68. paṭhamassa jhānassa kaṇṭako, V. 135. purisa°, I. 2.

Saddhamma, I. 69; III. 7 foll.; 270. satta, IV. 108 foll.; 145. a°, V. 245; 278. satta a°, IV. 145. °garū, I. 73; II. 46; 84. °garutā, II. 47. ciratthiko, III. 247; 340; IV. 84. [ac]euto saddhammā, IV. 294 foll.; 326 foll. suṇanto saddhammaṃ [a]bhabbo niyāmaṃ okkamituṃ . . ., III. 174 foll.; 435 foll. saddhammatthiti, I. 98; V. 70. saddhammaṃ sotukāmo, I. 150. (saddhammassa) antaradhāna, I. 58; II. 147; III. 176. tthiti, I. 59; II. 148; III. 176. saddhammassa na vodāyati, V. 169; 317. saddhammesu adhimāniko hoti, V. 169; 317. °savanaṃ, I. 279; II. 245; IV. 25 foll.; 221; 223. °savanassa āhāro, V. 115; 118.

Saddha, I. 166. saddhāni karoti, V. 269; 273.

Saddha (adj.), I. 150; II. 164; 218; 227; 229; III. 3 foll.; 6 foll.; 34; 80; 112; 127; 182; 199; 433; IV. 38; 85; 145; 217; 220; 314 foll.; 359; V. 10 foll.; 124 foll.; 153; 329; 333; 335; 337. as°, II. 227; 229; III. 3 foll.; 6 foll.; 112; 181; 198; 433 foll.; IV. 145; V. 123; 125; 152; 158; 161; 329; 333; 335. nivitttha°, III. 326 foll.

Saddhā, I. 150; 210; IV. 23; V. 96. with hiri, ottappaṃ, viriyaṃ, paññā, III. 4; 352; IV. 11; 353; V. 123. °adhimutto, I. 24 foll. °anusāri, I. 74; V. 23. kusalesu dhammesu, III. 4 foll.; 352; IV. 11; V. 123 foll. °deyyaṃ, III. 139 foll.; IV. 131. °dhanāṃ, III. 53. saddhassa saddhāpadānāni, V. 337. °pabbajito, I. 24. °vimutto, I. 74; 118; V. 23. °vuddhi, I. 287. saddhāya āhāro,

- v. 115; 118. saddhāya vadḍhati, I. 152; III. 44.
 °sampadā, I. 62; 287; II. 66; 218; III. 53; 181; IV. 221; 284; 288; 322. °sampanno, IV. 270, *and passim*.
See also Indriya, Bala.
- Saddhāsika, IV. 109.
 Saddhivihāriṇ, II. 239; III. 69.
 Sanābhika, II. 37.
 Sanemika, II. 37.
 Santata, santatakāri, °vutti, II. 187.
 Santāneti, III. 90; 96 *fol.*
 Santāsa, II. 33; 120; 173.
 Santi, II. 24. °pada, II. 18.
 Santiṭṭhati, IV. 282; 286; 302 *fol.*; 438.
 Santuṭṭha, II. 209; IV. 229; 232 *fol.*; V. 25; 28; 67; 91; 130; 154; 201. a°, V. 153.
 Santuṭṭhi, II. 27; 31. III. 219 *fol.* a°, III. 432.
 Santuṭṭhitā, I. 12; 16 *fol.*; III. 448. a°, I. 12; 16 *fol.*; 95; III. 448.
 Santussita, IV. 248.
 Santhara, I. 277.
 Santhāra, āmisa°, dhamma°, pati°, I. 93. tiṇasanthā-rako, IV. 250.
 Sandassaka, II. 97; IV. 296; 328; V. 155.
 Sandiṭṭha, sandiṭṭhiparāmaṣī, III. 335. a°, IV. 196.
 Sandiṭṭhika, II. 198, dhammo, I. 156; II. 56; IV. 453; *and see* Dhamma-nibbāna, IV. 453.
 Sandosa, V. 292 *fol.*; 297 *fol.* dhamma°, vinaya°, III. 106 *fol.* kāya°, vaci°, mano°, III. 358.
 Sandhātar, bhinnāna, II. 209.
 Sandhāvita, II. 1.
 Sandhi, I. 153; V. 195.
 Sandhovika, V. 202.
 Sannicaya, āmisa°, dhamma°, I. 94; II. 23. suta°, IV. 110.
 Sannicita, IV. 108; 111.
 Sannitodaka, I. 187.
 Sannidhi, °kāra-kaparibhogo, III. 109; IV. 370 *fol.*
 Sannidhipekha, IV. 60 *fol.*
 Sannipātika, II. 87; V. 110.
 Sannivāsa, [a]asanta°, I. 78. sunnivuttha, IV. 303.
 Sannisādeti, II. 94.
 Sapatta, IV. 94 *fol.* °bhāro, II. 210.
 Sapidanda, V. 264; 266; 283; 292; 295.
 Sappa, III. 97; 260 *fol.*
 Sappabhāsa, II. 45.

- Sappāya, i. 120; iii. 143 *fol.*; 189. °asappāyo, iv. 33.
 °kiriya, v. 136. a°, v. 136
- Sappi, i. 278; ii. 95; iii. 219; iv. 103; 108. °maṇḍo,
 ii. 95; iii. 219. °telaṇ, ii. 207; v. 284; 250.
- Sappitika, sukhaṇ, i. 81. °ārammaṇaṇ, i. 81.
- Sappurisa, i. 90; 102; 105; 142; 293; ii. 3; 77;
 179; 217 *fol.*; 253; iii. 46; iv. 244. °dānāni,
 iv. 243. °bhūmi, asappurisabhūmi, i. 61. °pañ-
 ñattaṇ, i. 151. °saṇsevo, ii. 245. °upassayo, ii. 32.
- Sabala, °kāri, ii. 187.
- Sabbāññu, i. 214.
- Sabbattatā, sabbatthata, iii. 225; v. 299; 344.
- Sabbāvaṇ, sabbāvato kāyassa, iii. 27. sabbāvantāṇ
 lokāṇ, v. 299 *fol.*; 344 *fol.*
- Sabrahmaka, ii. 70.
- Sabhā, i. 128; 143. sabhaggato, i. 128.
- Sabhāga, °vuttika, iii. 14 *fol.*
- Samaya. °vimutto, iii. 173. asaṃmayavimutto, v. 336.
- Sama, i. 293 *fol.*; ii. 62; 152 *fol.* (parisā), i. 74.
 °citta, i. 65; iv. 215. °saddhā, ii. 62. °cariyā,
 i. 55.
- Samagga, ii. 240; v. 74 *fol.*; 265. (parisā), i. 70; 242
fol. samaggārāmo, &c., ii. 209; v. 267; 285.
- Samangibhūta, ii. 125.
- Sammaggata, ii. 43; 65; v. 265.
- Samajīvitā, iv. 281 *fol.*; 286; 322.
- Samana, i. 66; 260; ii. 9; 30; 81; 143; 238; iv.
 340. appiccho, santuttho, &c., iv. 233. as°, iv. 128;
 201; 205. °addeso, ii. 78; iii. 343. °karaṇiyāni,
 i. 229. °dukkhāni, °sukhāni, iii. 146. dutiyo, &c.,
 ii. 238. °dūsī, &c., iv. 169 *fol.* °dhammo, iii. 371.
 pacchā°, iii. 137. °patinño, ii. 239; iv. 128; 201;
 205. °brāhmaṇa, i. 110; 173 *fol.*; 226; ii. 9; 53;
 200; iii. 46; 77; 384; v. 64. °macalo, °puṇḍariko,
 ii. 86 *fol.* Sakyaputtiyo, iv. 202; v. 196. °sukhumālo,
 ii. 86; iii. 130.
- Samanaka? samanaka, sasanaka, ii. 48.
- Samatā, viriya°, iii. 375 *fol.*
- Samatta, iii. 359. yathaditthi°, v. 212.
- Samatittika, iii. 403.
- Samatha, i. 61; 95; 100; ii. 140; 247; iii. 449. ceto°,
 ii. 92 *fol.*; iii. 86 *fol.*; 116 *fol.*; 297; iv. 360;
 v. 99; 131. damatha°, ii. 38. °vipassanā, ii. 157.
 sabbasankhāra°, i. 133; v. 110.
- Samanugāh-ati, -iyamāno, v. 156; 158; 160; 162.

- Samanuñña**, II. 253 *fol.*; III. 330; 359; 423; IV. 75; v. 305 *fol.*
- Samanubhāsa**ti, v. 156; 158; 160; 162.
- Samanuyuñja**ti, v. 156; 158; 160; 162.
- Samantapāsādikā**, I. 24.
- Samannāharati**, III. 162 *fol.*; 402 *fol.*
- Samavaya**, II. 41.
- Samavekkhati**, II. 32; 244. a°, II. 244.
- Samavepākin**, III. 65 *fol.*; 103; 153; v. 15.
- Samāgama**, II. 51; III. 31.
- Samācāra**, [a]parisuddhakāyo, &c., II. 200; v. 79. Tathāgato, IV. 82. sankassara°, II. 239.
- Samātapa**, III. 346.
- Samādāna**, adhisīla- adhicitta- adhipañña- sikkhā°, I. 229. kamma°, III. 417; 419; v. 33; 37; 200; 340. sammādiṭṭhi°, II. 52. sammādiṭṭhika°, *see* Cakkhu (dibba). [na]samāditabbaṃ, &c., v. 191 *fol.*
- Samādapaka**, II. 97; IV. 296; 328; v. 155.
- Samādahati**, samādahaṃ, v. 112.
- Samādhi**, I. 36; 39. v. 2; 311. a°, I. 81; III. 420. aññāphalo, IV. 428. ariyo, II. 1; 239; IV. 105. [s]avitakko, [s]avicāro, IV. 300 *fol.* appamāno, III. 24; IV. 421. °indriyaṃ, *see* Indriya. °kathā, I. 125. °kusalo, IV. 34. °kkhandho, I. 125; 162; 291; II. 20; III. 15; 134; 271; v. 16; 326. °gāravatā, IV. 28 *fol.* samādhiṃ garukaroti, IV. 120 *fol.* ceto°, II. 54; III. 51; 397; IV. 78. jhānavimokkha°, III. 417; 419 *fol.*; v. 34; 38. °nimittaṃ, I. 256; III. 23. °paṭilābho, I. 132; v. 7; 318; 320; 353 *fol.* °pamukhā, IV. 385. °pamukhā sabbe dhammā, IV. 339; v. 107. °parikkhārā, satta, IV. 40. °balaṃ, I. 94; II. 252, *and see* Bala. °bhāvanā, the four, in detail, II. 44 *fol.*; III. 25 *fol.* samādhangaṃ, II. 79. samādhi maggo, a° kummaggo, III. 420. samādhimbhā cāveṣṣati, III. 343. samādhismiṃ paripūrakārī, II. 136; IV. 380. mattaso-kārī, I. 231; IV. 381. samādhissa kallita-, gocara-, abhinīhāra-kusalo, III. 311; IV. 34. samādhissa samāpatti-, &c., kusalo, III. 311; 427 *fol.*; IV. 34. °sayvattanika, II. 57. °sampadā, III. 12 *fol.*; 81. °sammaṇṇo, III. 81; 134; v. 130. °sāro, II. 141. sukhaṃ samādhatthaṃ, -ānisaysaṃ, v. 2 *fol.*; 311 *fol.* [a]°sukhaṃ, I. 81. suññato, animitto, appaṇihito I. 299. sekho pi vutto, I. 219. in connection with Iddhi, III. 425; IV. 421.
- Sammā**°, II. 89; III. 15; 19; 137; 200; 360; 423;

- iv. 99; v. 4 *fol.*; 314 *fol.* ariyo, pañcangiko, III. 25 *fol.* sammā° dhammapadañ, II. 29 *fol.*
- Samānattatā, II. 32; 248; IV. 219; 364.
- Samāpatti, akusalassa, III. 5. anupubbavihāra°, nava, IV. 410; 448. °kusalatā, I. 94. °vutthāna-kusalatā, I. 94. °kusalo, III. 427; IV. 34; V. 156; 158 *fol.*; 162. jhānavimokkhasamādhī°, III. 417; 419. dvayandvaya°, IV. 54 *fol.* vihāra°, III. 398.
- Samāpanna, II. 42 *fol.*
- Samārambha, kāya°, vaci°, mano°, II. 197 *fol.*
- Samāhita, III. 343; IV. 312; 343 *fol.*; V. 3; 93; 95; 97; 312; 329; 333; 335. a° -sankappo, II. 23. dhammosamāhitassa, IV. 229; 232; 234. °indriyañ, II. 6.
- Samitāviñ, II. 49 *fol.*
- Samihita, III. 224; 229.
- Samukkaṭṭha, IV. 293.
- Samugghāta, II. 34; III. 407; V. 198.
- Samutthāna, II. 87; V. 198.
- Samuttejaka, II. 97; IV. 296; 328; V. 155.
- Samudaya, kamma°, I. 263. dukkha°, I. 177.
- Samudācarati, III. 124; 131; IV. 415; 440; V. 103.
- Samudāhāra, piya°, V. 24; 27; 90; 201; 339.
- Samudeti, III. 338.
- Samudda, I. 243; II. 48 *fol.*; 140; III. 240. acchariyā abbhutā dhammā mahāsamudde, IV. 198 *fol.*; 206 *fol.* °angamā, °ninnā, &c., V. 22. °kkhāyikā kathā, V. 128. mahā, I. 227; II. 55; III. 52; IV. 101; V. 22; 114; 116 *fol.*; 119.
- Samussayo, II. 42.
- Samusseyya, I. 199.
- Samuppāda, dhamma°, III. 406; 408.
- Sameti, samayatañ, II. 24.
- Samodhāna, samodhānañ gacchati, III. 364; V. 21.
- Samosaraṇa, III. 364.
- Sampacura, II. 59; 62.
- Sampajañña, I. 13; 16 *fol.*; 95; II. 93; III. 307; 430; IV. 320; V. 93; 95; 98 *fol.*; 104 *fol.* sati°, I. 43; II. 44 *fol.*; 210; IV. 166; 336. satisampajaññaassa āhāro, V. 115; 118. asatā° āhāro, V. 113; 117.
- Sampajāna, IV. 47 *fol.*; 167 *fol.*; 300 *fol.*; 311; 457 *fol.* °kāri, II. 210; V. 206. °musa, I. 128; IV. 370 *fol.*; V. 265.
- Sampajjalita, IV. 131.
- Sampatti (upāsakassa), IV. 26. atta° para°, IV. 160; 162.
- Sampada (n), V. 228; 256.

- Sampadā**, *tisso*, I. 269 *fol.*; 287; *the five, in detail*, III. 147. *attha*, IV. 322. *ākappa*°, *parivāra*°, I. 38. *kamma*°, *attha*°, *etc.*, IV. 238 *fol.* *citta*°, I. 269 *fol.* *kammanta*°, *ājiva*°, I. 270. *ditthi*°, I. 95; 269 *fol.* *pañña*°, I. 287; IV. 322. *saddhā*°, *etc.*, I. 62; 287; III. 53; 118 *fol.*; IV. 322. *sīla*°, I. 95; 269 *fol.*; 287; IV. 322.
- Sampadāletti**, II. 33.
- Samparāya**, °*sukhaṇ*, III. 354; IV. 285; 289; 322. °*hitaṇ*, IV. 284; 288.
- Samparāyika**, III. 49; 364; IV. 285; 322; (*vajjan*), I. 47; 48.
- Sampavanka**, *pāpa*°, *kalyāṇa*°, III. 422; IV. 22; 283 *fol.*; 287 *fol.* *kalyāṇa*, v. 24; 199; 338.
- Sampavattar**, III. 133.
- Sampalivetheti**, IV. 131.
- Sampasāda**, II. 199.
- Sampasāriyati**, IV. 47 *fol.*
- Sampahaṇṣaka**, II. 97; IV. 296; 328; v. 155.
- Sampāyati**, v. 50.
- Sampha**, II. 23.
- Samphappalāpa**, I. 269 *fol.*; 298; II. 60; 84; 141; 209; 219; 255; III. 254; 433; IV. 248; v. 205; 251 *fol.*; 258; 261 *fol.*; 267; 270 *fol.*
- Samphassa**, *aggi*°, *daṇḍa*°, *sattha*°, v. 121. *cakkhu-samphasse*, *etc.*, *aniccānupassī* . . ., IV. 147; v. 359. . . . *sirīṇsapa*°, II. 117; 143; III. 163; 388; v. 15.
- Samphassaja**, *vedanāya*, *etc.*, IV. 147; v. 359.
- Samphuṭṭha**, v. 103.
- Sambādhā**, IV. 426; 449. *gharāvāso*, v. 204. *putta*° *sayanaṇ*, IV. 281; v. 333.
- Sambāhana**, I. 62; IV. 54.
- Sambuka**, *sippi*°, I. 9; III. 395.
- Sambuddha**, II. 4. *sammā*°, I. 76 *fol.*; 110; 112; 142; 186; 266; II. 9; 21; 33; 168 *fol.*; 245. *See also Buddha (formula of faith in the)*. *abhi*°, II. 120. *anabhi*°, I. 186.
- Sambojjhanga**. *See Bojjhanga*.
- Sambodha**, I. 258; II. 200; III. 240 *fol.*; 325 *fol.*; v. 216; 238 *fol.* °*sukhaṇ*, IV. 341. °*pakkhikānaṇ* *dhammānaṇ upanissā bhāvauāya*, IV. 351 *fol.*
- Sambodhi**, II. 14. °*parāyano*, I. 232; II. 80; 89; 238; III. 211; IV. 12; 405; v. 182; 184. °*yanga*, v. 233; 253 *fol.*
- Sambhata**, III. 38; IV. 266 *fol.*; 285; 289; 322.

- Sambhava**, II. 10; 18; 70. *upāsakassa*, IV. 26. *atta*°,
 IV. 312. *tulaṇ atulaṇi ca* . . ., IV. 312. *mātāpettika*°,
 IV. 386.
Sambheda, I. 51; v. 82.
Sambhoga, *āmisā*°, *dhamma*°, I. 92.
Sammaggata, I. 269; IV. 226; v. 265; 268.
Sammajjanī, IV. 170.
Sammatta, I. 121; III. 436 *fol.*; v. 212. *the ten*, v. 240.
Sammada, I. 3; v. 83.
Sammaddasa, II. 18.
Sammādiṭṭhi, I. 30; 87; 292; 299; II. 76; 119; 220;
 226; 228; 255; III. 15; 423; 432; 447; IV. 2; 156; v.
 252 *fol.*; 258; 261 *fol.*; 274 *fol.*; v. 305 *fol.*; 308;
 327. *kusalānaṇ dhammānaṇ pubbangamo*, v. 236.
cetovimuttiphala . . ., III. 20. °*samādāna*, II. 52.
 °*kammasamādāno*, v. 69. *See also Magga* (*Ari-*
yaṭṭhangiko).
Sammādiṭṭhika, I. 31; 33; 60; 165; 241; 269; 271
fol.; 299; II. 89 *fol.*; 220 *fol.*; 255; III. 115; 138;
 IV. 290; v. 69; 124 *fol.*; 154; 199; 267; 270; 272.
Sammāppadhāna. *See Padhāna*.
Sammāpāsa, II. 42; IV. 151.
Sammiñjita, II. 104; 106 *fol.*; 210.
Sammukhāvinaya, I. 99.
Sammukhibhūta, III. 404 *fol.*; 407 *fol.*; v. 226;
 256. *sammukhibhāvā*, I. 150.
Sammosa, I. 58; II. 147; III. 176 *fol.* *gacchati*, III. 361
fol.
Sammoha, II. 174; III. 54 *fol.*; 416. *a°adhimutto*,
 III. 376 *fol.* °*vepakko*, III. 416. *sammūlha*, I. 165.
Sayāna, II. 13 *fol.*
Sara (*sea*), II. 55; IV. 101.
Sara (*remembering*), II. 21.
Sara (*voice*), I. 227; °*kutti*, III. 251 (*Vin. Texts*, III. 72).
Saraṇa, I. 155 *fol.* *appati*°, II. 147. *saraṇaṇ gacchati*,
 I. 25 *fol.*; 157; 159; 160; 166; 168; 173; II. 24;
 113; III. 242. (*formula*), I. 56; 123; 226; III. 35;
 IV. 185; 210; 214; 220; 222; 245; 266; 268; 395.
Saraṇiya, I. 106.
Sarada, IV. 102; v. 22.
Sarabhu, II. 73.
Saravati, III. 375.
Sarāva, I. 161.
Saritar, II. 35; III. 11; IV. 111; 234; v. 25; 28; 91.
Sarīra, I. 50; III. 57 *fol.*; 323 *fol.*; IV. 190. *tan jīvaṇ*

- taṇṇ° . . . , II. 41; v. 31; 186; 193; 196. dasa sarī-
 ratthā, v. 88.
 Salāka, IV. 107; 110. °gāhī, I. 24; III. 156. °āvuttay, I. 160.
 Saḷāyatana, I. 176 *joll.*
 Salla, IV. 289.
 Sallāpa, kathā°, II. 182; 197; III. 401.
 Sallekha, III. 219 *joll.*
 Savana, I. 121; III. 349 *joll.*; v. 139 *joll.* savanānaya
 aggaṇ, III. 202. °anuttariyaṇ, III. 284; 325 *joll.* kālena
 dhamma°, III. 381; IV. 361. dhamma°, II. 140.
 [a]saddhammasavanassa āhāro, v. 113; 115; 117 *joll.*
 Savantī, IV. 199; 202.
 Savupādāna, II. 163.
 Sasa, v. 202.
 Sasura, II. 78.
 Sāssata, I. 41; v. 193-8.
 Sassū, II. 78.
 Sahattha, sahatthā santappeti sampavāreti, I. 274.
 Sahadhammika, III. 4.
 Sahavyatā, III. 192.
 Sahasākāra, II. 209.
 Sahāyaka, II. 79; 186; v. 159.
 Sahita, II. 138; IV. 196.
 Sāka, I. 241; 295.
 Sākaccha, alaṇṇ°, III. 81; 191.
 Sākacchā, dhamma°, II. 140; IV. 361. sākacchāya
 paññā veditabbā, II. 187. sākacchāyamāno, II. 189.
 Sākalya, I. 94.
 Sākuṇika, III. 303. sākuntika, II. 207 (*r. l.* sākuṇika).
 Sākkharappabheda, I. 163.
 Sākhā, I. 152; II. 140; 165; 200; 206; III. 19; 43 *joll.*;
 200; 360; IV. 99; 336; v. 4 *joll.*; 314 *joll.*
 Sāgara, II. 56; 140; III. 52; v. 114; 116 *joll.*; 119.
 Sāci, °yogo, II. 209; v. 206.
 Sājīva, III. 81; 191.
 Sātiyagāhāpaka, III. 275. *
 Sātetar, v. 347 *joll.*; 351; 359 (*cf.* M. I. 220.)
 Sātheyya (sātheyya), I. 95; 100; 299; IV. 148; 350;
 v. 157; 167; 310; 361. °vinayo, v. 165; 168.
 Sāṇa, I. 240; 295; II. 206.
 Sāta, °sukhaṇ, I. 81. °ārammaṇ, I. 82. sātatta, I. 32.
 Sātacc[h]a, III. 249; IV. 460 *joll.*; v. 17 *joll.*
 Sāthalika, I. 71; II. 148; III. 108; 179 *joll.*; 199.
 Sādiyati, IV. 54; 347.
 Sādhana, laṇḍa°, III. 156.

- Sādhāraṇa, asādhāraṇāni dhanāni, iv. 7.
 Sādhikaporiṣa, iii. 403.
 Sādhū, v. 240; 273. a°, v. 240; 273.
 Sānuvajja, ii. 3.
 Sāmaggi, iii. 289; v. 89.
 Sāmañña, i. 142 *fol.*; ii. 27; iii. 199; v. 164. °attho, iv. 366.
 Sāmaṇera, iii. 271; iv. 347; v. 73. °pesako, iii. 275. °ā, iii. 276.
 Sāmāka, °bhakkho, i. 295; ii. 206.
 Sāmāyika, iii. 349 *fol.*
 Sāmika, i. 205; ii. 58 *fol.*; 78; iv. 66.
 Sāmīci, °kammaṇ, i. 123; ii. 180. °paṭipadā, ii. 65. °patipanno, ii. 56; iv. 310.
 Sāmuḥkaṇṣika, yā buddhānaṇ sāmukkaṇṣikā dhamma-desanā, &c., iv. 186; 210; 213. sabba°, v. 194.
 Sāmuddika, iii. 368; iv. 127.
 Sūyanha, su°, i. 294.
 Sāyatatiyaka, ii. 206; v. 263; 266 *fol.*; cf. i. 296.
 Sāra, ii. 110; 141; iii. 20; 44; 200; 360; v. 226. °ādāyi, iii. 80. v. 187. °tthiko, °gavesī..., v. 226; 256.
 Sārājja, iii. 127; 183; 203. parisasārājjabhayaṇ, iv. 364. °mānarūpo, iv. 359.
 Sārājjaṭi, i. 260; iii. 68; 158; 251; iv. 359.
 Sārathi, ii. 112; 114; 116; iv. 190 *fol.*
 Sārada, i. 135; iii. 404. vita°, ii. 24.
 Sārambha, i. 100; 299; ii. 42 *fol.*; 191; 193; iv. 148; 350; 465; v. 310; 361. a°, ii. 192. sāraddho, i. 148.
 Sāravaṇ, iv. 170 *fol.*
 Sārāga, i. 264. tibba°, ii. 30.
 Sārāṇiya, i. 55; 281; ii. 42. dhammā, iii. 288; v. 89.
 Sāririka, ii. 153. eka°, i. 168. aneka°, i. 168 *fol.*
 Sāreti, iii. 28.
 Sāla, i. 202; iii. 214. °laṭṭhi, ii. 200. °pupphako, iii. 49.
 Sāli, iii. 49; iv. 231. °kkhettaṇ, i. 241; iv. 278. °bijajaṇ, i. 32; v. 213. °sūkaṇ, i. 8. °yavakaṇ, iv. 108; 111.
 Sālōhita, i. 189; 222; ii. 115; 194; iii. 6.
 Sāvaka, i. 88; 160; 206; 267; ii. 190; iv. 310. *list of*, i. 23 *fol.* ariya°, i. 10; 207; 267; ii. 55; 63 *fol.*; 195; 202; iii. 2; 10; 45; 53 *fol.*; 80; 207; 212; 284 *fol.*; 312 *fol.* iv. 3; 5; 68; 118; 157; 245; 249 *fol.*; 388; v. 59; 137; 182 *fol.*; 235; 299; 329 *fol.*; 333 *fol.* akaraṇiyo Mārassa, iv. 109.
 Tathāgata°, ii. 245; iii. 381. titthiya°, i. 279; iii.

968. parinibbāyati, II. 126 foll.; 129. sammāsambuddho°, III. 34.

Sāvika, *list of*, I. 25 foll. ariya°, II. 63; III. 80; 88. Sāsa, v. 110.

Sāsana, II. 21; III. 304; IV. 104; 235; 317. °kāri, II. 26. buddha°, I. 294. buddhāna° (buddhāṇa), III. 54; 103 foll.; IV. 6; 91; 334. viññātasāsano, III. 284. satthu°, II. 168; III. 256; IV. 143; 186; 280.

Sāsapa, v. 170.

Sāhasa, v. 177.

Sikatā, suvaṇṇa°, I. 253.

Sikkhamānā, III. 276.

Sikkhā, II. 243. *the three, in detail*, I. 229 foll.; 235; 240; III. 444. °anuttariya, III. 284; 325; 327. °ājivasamāpanno, v. 204. °kāmo, I. 24; 238 foll.; v. 165; 167; 211. °āravatā, III. 330; 423 foll.; IV. 28 foll. sikkhaṇṇa garukaroti, IV. 120 foll. °dubbalya, III. 90 foll.; 96 foll.; IV. 457; 462 foll. paccakkhāti, II. 124 foll.; III. 67; 95 foll.; 374 foll.; 393 foll.; IV. 195; v. 318. °samādāṇa, I. 238 foll.; IV. 15; 36; v. 165; 167. sikkhāya kankhati, IV. 460; v. 18.

Sikkhāpada, I. 63; 98; 220; 235 foll.; II. 14; 39; 243; 250 foll.; III. 113; 138; 195; 262; IV. 21; 66; 140; 142; 152; 201; 290 foll.; 352; 357; 395; v. 23; 25; 70 foll.; 89; 198; 338. *the five*, III. 211 foll. diyadḍhasikkhāpadasaṇṇa, I. 230 foll. brahmacariyapañcamāni, IV. 210; 214.

Sigāla, jara°, I. 187.

Singiy, II. 26; IV. 255; 258; 262.

Singhātaka, II. 241; IV. 187; 376.

Sita, I. 261. sitamattāya, I. 261.

Sineha. *See* Sneha.

Sippa, III. 225; IV. 281; 286; 322.

Sippi, °sambukay, I. 9; III. 395.

Sibbanī, III. 399.

Sira, adhosiraṇṇa, I. 141; IV. 133. °valito, I. 138.

Siriṇṇapa, II. 73; 117; 143; v. 15.

Silā, °yūpo, IV. 404.

Siluccaya, III. 346.

Siloka, asilokabhayaṇṇa, IV. 364.

Sita, II. 117; 143.

Sitibhavati, sitibhūta, I. 138; v. 65.

Sitibhāva, III. 435.

Sīla, *the five precepts called later Pañcasīlaṇṇa*, I. 226; II. 58; 66; 99; 217; III. 35; 53; 171; 203 foll.;

- 208 *fol.*; 212; 276; iv. 5; 220; 222; 246; 266; 271; 284; 288; 324; 406; 457; 463; v. 183. *ten precepts not called Silaṇ here*, i. 211; 269 *fol.*; 297 *fol.*; ii. 59; 209; 219 *fol.*; 253 *fol.*; iv. 249; 388; v. 204 *fol.*; 250 *fol.*; 257; 260 *fol.*; 264 *fol.*; 269 *fol.*; 274 *fol.*; 283 *fol.*; 290; 295; 304 *fol.* (*seven only*), ii. 83 *fol.*; iii. 432 *fol.* silaṇaṇ, ii. 79. attano silāni anussarati, &c., iii. 286; 313; 316. adhi°, i. 240; iii. 106; 133; 263; 444; iv. 25 *fol.* v. 72. adhisila-sikkhā-samādānaṇ, i. 229 *fol.* °anussati, i. 30; 42; iii. 284. ariyaṇ, ii. 1. ariyakantaṇ, iii. 332. (ariyakantaṇ), akhandaṇ, acchiddaṇ, asabaṇ . . . , iii. 36; 132; 213; 286; 289; 313; iv. 407; v. 183 *fol.*; 330. °kathā, i. 125. sampadākathā, iii. 81. kusalāni, v. 1; 3; 311; 313. °kkhandho, i. 125; 162; 291; ii. 20; 210; iii. 15; 184; 271; v. 16; 206; 326. dus°, ii. 58; 81; 91; 225; 227; 229; 239; iii. 19; 200; 252; iv. 128 *fol.*; v. 4; 139; 152; 158; 161; 313; 315; 335. °dhanaya, iii. 53. °parisuddhipadhāniyaṇaṇ, ii. 195. °vipatti, i. 268; 270; iii. 252. °vipanna, iii. 19; v. 4 *fol.*; 313 *fol.* °visuddhi, i. 95; ii. 200. °vuddhi, i. 287. °sampaḍā, i. 62; 95; 269 *fol.*; 287; ii. 66; iii. 12 *fol.*; 53; 181 *fol.*; 253; iv. 221; 223; 284; 288; 322. °sāro, ii. 141. silāni avipatti-sāratthāni, v. 1; 311. silūposatho, i. 210. silesu paripūrakārī, iv. 380. sekhaṇ vuttaṇ, i. 219.
- Sila (*adj.*), parisuddhasilo, iii. 124. buddhasilo, &c., v. 66. [a]bhāvitasilo, iii. 106 *fol.*; v. 42 *fol.* sampanna°, ii. 14; 39; iii. 12 *fol.*; 81; 134; 360; iv. 270 *fol.*; v. 2; 130; 312; 314 *fol.*
- Silabbata, i. 225; ii. 62. °parāmāso, iii. 377; 438; iv. 144 *fol.*; 459; v. 17; 144; 147.
- Silavaṇ, i. 150; ii. 58; 60; 76; 81; 91; iii. 127; 135; 188; 145; 183; 195; 206; 253; 262 *fol.*; iv. 85; 152; 220; 222; 290 *fol.*; 314 *fol.*; 352; 359 *fol.*; v. 2; 4; 10 *fol.*; 23; 25; 66; 71 *fol.*; 89; 141; 153; 198; 201; 312; 335; 338.
- Sivathikā, iii. 268 *fol.*; 323.
- Sisa, i. 48; 207; ii. 241; iii. 16; iv. 169. ādittasīso, ii. 93; iii. 307; iv. 320; v. 93; 95; 98 *fol.*; 104.
- Siha, iii. 121. °camma, iv. 393. °nādaṇ, i. 187; ii. 9; 33; 121; v. 32. °nādiko, i. 23. °seyyā, i. 114; ii. 40; 244. Buddho, ii. 24; iii. 122.
- Sukara, iv. 334.

- Sukka, °abhiḥajāti, III. 383. °pakkha, II. 19. °maggo, v. 244. °vipākaṇ, II. 230 *fol.*. See also Kaṇha.
- Sukha, I. 58; 155 *fol.*; 191; 195; 258; II. 63 *fol.*; 192; III. 47; 207; 285; 354; IV. 157; 450; v. 1 *fol.*; 213; 311 *fol.*; 333 *fol.* *lists of*, I. 80; II. 69. adukkhamā°, IV. 442. adukkhamasukhe ānisaṇṇso, IV. 442. anabhinibbatti, v. 121. anavaḥja°, II. 69; v. 206. anuttaraṇ, III. 354. abhiratiyā sati sukhaṇ pātikankhaṇ, v. 122. avyāseka°, v. 206. upekha°, IV. 412; 443; 450. ekanta°, II. 231; III. 409. ekanta-sukhapāṭisaṇṇavedi, v. 84 *fol.* diṭṭhadhamma°, IV. 281; 285; 363; v. 10 *fol.* dibbaṇ, I. 213; III. 33; IV. 242; 252 *fol.*; 257; 261; 396. devamanussāṇaṇ, III. 355. °dukkhaṇ, I. 123; II. 158; III. 440. nibbāne sukhānupassī, IV. 14. nekkhamma°, paviveka°, upasama°, sambodha°, III. 31; 342; IV. 341; paṭipadā, II. 149. bahujana°, III. 355. °vipāko, I. 98; IV. 245; v. 294. °vipāko dhammo, v. 244; 277. °saññī, II. 52. sāmisaṇ, I. 81; III. 412. sukhaṇ viharati, I. 96; III. 3; 429. sukhaṇ seti, I. 136; 138. sukhaṇ va dukkhaṇ paṭisaṇṇavedeti, I. 173. sukhapaṭisaṇṇavedi, IV. 14. sukhāṇaṇ aggaṇ, III. 202. sukhudrayaṇ, I. 97; 215; IV. 255; v. 294 *fol.* sukhudrayo dhammo, v. 243; 277. seyya°, passa° (phassa°), middha°, III. 249; IV. 87; 343; 461; v. 18. °sāhāro, IV. 245.
- Sukhiṇ, II. 185.
- Sukhuma, II. 171.
- Sukhumāla, I. 145; II. 86 *fol.*; III. 130.
- Sunkadāyika, I. 54.
- Sugata, I. 63; 192; 227; II. 1; 3; 56; 113; 147; III. 34; 194; 214; 239. °vinayo, II. 147.
- Sugati, III. 3; 205; v. 268.
- Suggahīta, II. 148; 168; III. 179. °ggāhī, III. 79.
- Sucarita, I. 152; 294. *the three, in detail*, I. 49 *fol.*; 52; 57; 62; 102; 105; 114; 256; II. 112; 119; 121; 226; III. 267; 446; IV. 178; v. 35; 69. kāya°, vaci° *only*, v. 39. kāyena, &c., sucariṇaṇ carati, II. 85; III. 385. cattāri vacīsucaritāni, II. 141; 228. āhāro, v. 115; 118. pañc' ānisaṁsā sucarite, III. 267.
- Suci, I. 273; 293; v. 268. a°, III. 226; v. 109; 266.
- Sucimat, IV. 340.
- Suññatā, °paṭisaṇṇuyutto, I. 72; III. 107.
- Suññāgāra, IV. 139; 392; v. 88; 131. °gato, III. 353; IV. 437; v. 109; 207; 323 *fol.*

Sunhā, ghara°, iv. 91.

Suta, i. 210; ii. 6 foll.; 25; 97; 172; iii. 44; 80. appas°, ii. 6 foll.; 218; iii. 181; v. 40; 152. bahus°, ii. 6 foll.; 76; 218; iii. 53; 78; 113 foll.; 127; 152; 182 foll.; 261 foll.; iv. 6; 23; 38; 110; 152; 217; 220; 290 foll.; 314; v. 10 foll.; 23; 26; 40; 71 foll.; 80; 89; 153; 163; 198; 338. °āvudha, iv. 110 °dhanay, iii. 53; iv. 4 foll. °dharo, ii. 23; iii. 152; 261 foll.; v. 23; 26; 71 foll.; 80; 89; 153; 163; 198; 338. °sannicayo, ii. 23; iii. 113 foll.; 152; 262; iv. 6; 110; v. 23; 26; 71 foll.; 80; 89; 163; 198; 338. °sampadā, iii. 53; 181.

Sutavat, ii. 178; iii. 55; iv. 68; 157. as°, iii. 54; iv. 157.

Sutta, ii. 7; 103; 178; iii. 86; 177; 361 foll.; iv. 113. suttaso, v. 72 foll.; 81.

Suttanta, i. 60; 69; 72 foll.; ii. 147; iii. 107; 178.

Sudanta, iv. 376.

Suduttara, v. 232 foll.; 253 foll.

Sudda, i. 162; ii. 194; iii. 214. suddi, iii. 226; 229.

Suddha, ii. 166.

Suddhi, iii. 439.

Suna, sunehi pādehi, iv. 275.

Sunakha, i. 48; ii. 122. brāhmaṇadhammā sunakhesu sandissanti, iii. 221 foll.

Sunaya, iii. 179. sunnaya, ii. 148.

Supāpika, ii. 203.

Supina (soppan), i. 261; iii. 97; 251; v. 342. pañca mahā° bodhisattassa, iii. 240.

Suppaṭikāra, i. 123.

Suppaṭippatālita, iv. 263; 265.

Suppameyya, i. 266.

Suppavatti, iv. 140.

Subbaca, iii. 180.

Subha, ii. 52. °tthāyī, v. 60. -nimittay, i. 3.

Asubha, ii. 52; iii. 446; iv. 353; 358. °saññā, iii. 79; iv. 46. (five or) six, in detail, i. 42; ii. 17; v. 106; 310. °anupassi, iii. 83 foll. °nimittay, i. 4; 87; 200. °nimittānuyogo, iii. 32. uddhumātakaṃ vinilikaṃ vipubbakajātay, sarīray, iii. 324.

Subharatā, iv. 280.

Sumatikata, i. 239.

Sumana, ii. 198.

Sumedha, ii. 49. sumedhasa, ii. 70.

Surabhi, iii. 238.

- Surā, i. 295; ii. 53; 206. °mado, iv. 213. °meraya-
 panañ, i. 261; ii. 53. °merayamajjapamadatthanañ,
 i. 212; ii. 58; 66; 99; 217; iii. 35; 53; 171; 203
 foll.; 210; iv. 271.
 Suriya, i. 227; ii. 53; 139 foll. °mañḍalañ, i. 283.
 dutiyo, &c., iv. 100 foll.
 Suvaca, iii. 78.
 Suvanna, iv. 255. °dubbanño, iv. 305; v. 61; 68.
 Suvannaakāra, i. 253.
 Susamā, atthangasusamāgato, iv. 271; 273.
 Susāna, i. 241; ii. 210.
 Susu, ii. 22; iii. 66.
 Susuka, ii. 123; 125.
 Sussusā, v. 136. a°, v. 136; sussusanti, iv. 393.
 Suhajja, iv. 96.
 Sūka, sāli°, yava°, i. 8.
 Sūkara, kukkuta°, ii. 42 foll.; 209. °maṇṣaṇ, iii. 49.
 Sūkarika, ii. 207; iii. 303.
 Sūcighaṭṭika, iv. 206.
 Sūpa, iii. 49.
 Sūra, iv. 107; 110.
 Sūla, i. 48; ii. 122; sūlā, v. 110.
 Sekha, i. 63; 96; 219; 231; ii. 87; 90; 362. (dhammo),
 iii. 15 foll.; 422. pañca dhammā sekhassa bkiḥkhuno
 ..., iii. 116 foll. cha, iii. 329. satta, iv. 24. atṭha,
 iv. 331. °balāni, the five, see Bala. °vesārajjakarāṇa-
 dhammā, iii. 127.
 Asekho, i. 63; 162; iii. 271; v. 16; 326. kittāvatā
 bhikkhu, v. 221. dasa asekhīyā dhammā, v. 222.
 Segālaka, i. 187.
 Setṭha, devamanussānañ, iv. 88; v. 326. lokassa, iv. 176.
 Seta, iii. 241; setacchatta, i. 145.
 Setatthika, i. 160; iv. 279.
 Setuḡhāta, i. 220; 261; ii. 145 foll.
 Sedāvakkhitta, ii. 67; 69; iii. 45; 76; iv. 95; 282.
 Senā, iii. 397; v. 82.
 Senāpati, iii. 38; iv. 79; 180. °ko, iii. 76; 78; 300.
 Senāsana, passim. itaritarā°, ii. 28; iii. 145 foll.;
 v. 67. pañcangasamannāgato, v. 15. °paññāpako, i.
 24; iii. 272. pantaṇ senāsanañ, ii. 137; iv. 291; v.
 67; 202. °paviveko, i. 240 foll. senāsane kalyāṇa-
 kāmo, iii. 109. sevitaḡḡaṇ, v. 101.
 Semha, ii. 87; iii. 101; 131; iv. 320.
 Seyyo, 'atthi me°, iii. 359.
 Seyyā, i. 296. catasso, ii. 244. °āvasathapadipeyya,
 9

- II. 85; 203; III. 385; IV. 60; 239; V. 271 *fol.* °ni-
 sajjattharaṇassa, III. 53.
 Sevāla, III. 187; 232; 235. °mālaka, V. 263.
 Soka, I. 144. °nāsaṇaṇ, II. 21. °paridevo, III. 32; 238;
 326 *fol.*; V. 194; 216 *fol.* °sallaṇ, III. 54; 58.
 sokasabbhayaṇ, V. 83.
 Sokhumma, *the four*, II. 17 *fol.*
 Sogandhika, nirayo, V. 173.
 Socicca, IV. 294.
 Soceyya, I. 94; II. 187 *fol.*; V. 263; 266 *fol.* a°, V.
 264 *fol.*; *the three, in detail*, I. 271 *fol.* kāyena,
 vācūya, manasā [a]soceyyaṇ, V. 264 *fol.*
 Soṇḍa, a°, III. 38; IV. 266.
 Sota, ohita°, IV. 115; V. 154. dibba-sotadhātu, I. 255;
 III. 17; 29; V. 199. dhamma°, III. 285 *fol.*; 350; V.
 140; 143. dhamma° sampanno, V. 329 *fol.*
 Sotar, II. 116; III. 161 *fol.*
 Sotānugata, II. 185.
 Sotāpatti, cattāri °y-angāni, III. 12; IV. 405; 407; V.
 182 *fol.* °phalaṇ, III. 272 *fol.*; 441 *fol.*; IV. 276.
 °phala-sacchikiriyā, I. 23; 44; III. 441; IV. 204; 208;
 292 *fol.*; 372 *fol.*
 Sotāpanna, IV. 364; 372 *fol.*; V. 85; 120. sotāpanno
 hoti avinipātadhammo . . ., I. 232; II. 80; 89; 238;
 III. 331 *fol.*; IV. 405; 407; V. 182; 184. khīṇanirayo
 'mhi . . . sotāpanno, *cc.*, III. 211. sotāpattiphala-
 sacchikiriyāya paṭipanno, IV. 204; 208.
 Sotāvadhānaṇ, I. 198. kusalesu dhammesu, V. 126.
 Sotukamyatā, a°, V. 145 *fol.*; 148.
 Sotukāmo, I. 150; IV. 115.
 Sotti, I. 208.
 Sotthāna, samparāyikaṇ, IV. 271; 273; 285; 289.
 Sotthi, II. 68; IV. 266; V. 347.
 Soppa. *See* Supina.
 Sobbha, I. 243; II. 140; V. 114 *fol.*; 117; 119.
 Sobhaṇa, parisa°, II. 225. sangha°, II. 8.
 Sobheti, II. 8.
 Somanassa, II. 69; *III. 207; 238.
 Soracca, I. 94; II. 68; 113; III. 248.
 Sorata, II. 43; III. 349; IV. 376. °sorato, III. 393.
 Sovaggika, II. 54; 68; III. 46; 51; 259; 336; IV. 245.
 Sovacassa, II. 148; III. 180. °karaṇā dhammā, V. 24;
 26; 90; 338.
 Sovacassatā, I. 83; III. 310; 423 *fol.*; 449; IV. 29.
 Sovappa, °alankārāni, °dhajāni, IV. 393.

Sosānika, III. 220.

Sneha, II. 10 *fol.*; III. 25; 394 *fol.* (sineha), I. 223.

Svakkhāta, dhammo, *see* Dhamma. dhammavinayo, I. 34.

Svāgata, pātimokkhāni, IV. 140.

Hata, °bhakkho, I. 295.

Hataka, I. 215; IV. 255; 258; 262.

Hatapahata, V. 264; 283; 285; 292.

Hattha, I. 47; II. 48; 165; III. 6. katahattho, II. 48. °pajjotiko, I. 47; II. 122.

Hatthattthara, I. 181.

Hatthāvalekhana, I. 295 (r. l. and II. 206, hatthā-palekhano).

Hatthiṇ, II. 116; 209; 435; V. 271. °dammasārathi, II. 116; III. 161. hatthājāniyo, I. 77. °kalabho, IV. 435.

Hadaya, hadayassa santi, V. 46 *fol.* hadayangama, II. 209; V. 205; 267.

Hantar, II. 116; III. 161 *fol.*

Harita, V. 234; 250.

Haliddī, III. 230; 233. haliddābhijāti, III. 383.

Hasita, I. 261.

Hāna, II. 167; III. 349 *fol.*; 427. °gāmī, III. 349 *fol.*

Hāni, III. 434; V. 17; 96; 123 *fol.*; 126.

Hārahāriṇ, IV. 137.

Hāsupaṇṇatā, I. 45.

Hita, I. 58; 155 *fol.*; 189; II. 191; V. 212. a°, I. 58; 189; 194; II. 191; V. 213. atta°, para°, II. 95 *fol.*; 179; III. 12 *fol.*; IV. 116; 220; 222.

Hiraṇṇa, IV. 393.

Hiri, I. 51; 83; 95; III. 4 *fol.*; 352; IV. 11. [a]hiriko, I. 51; 83; 95; II. 218; 227; 229; III. 3 *fol.*; 7 *fol.*; 112; 421; 433; IV. 1 *fol.*; 145; 155; V. 124; 146; 148. °gāravata, III. 331; IV. 29. kusalesu dhammesu, V. 123 *fol.* °balaṇ, *see* Bala (the seven). hirottappaṇ, II. 78; IV. 336. hirimat, II. 218; 227; 229; III. 2 *fol.*; 7 *fol.*; 112; 434; IV. 2 *fol.*; 5; 23; 38; 109; 145; 217; 220; V. 124; 148.

Hīna, II. 154; III. 349 *fol.*; V. 59 *fol.*; 140; 200; 340. 'atthi me hīno,' III. 359. ekanga°, III. 351. gammaṇ, pothujjanikaṇ, &c., III. 325 *fol.* hināyāvattati, III. 393 *fol.*; IV. 195.

Hetu, with paccayo, I. 55 *fol.*; 66; 200; IV. 151 *fol.* ahetu-appaccayā, I. 173; 175. atta° para°, I. 128; V. 265; 267; 283; 293; 295. ayonisomanasikāra, V.

187. ādidassana°, *etc.*, v. 47. āmisakiñcikkha°, v. 265 ; 267 ; 283 ; 293 ; 295. issaranimmāna°, i. 173 *fol.* takka°, naya°, i. 189 ; 195. vitakka°, i. 195. kam-massa pavattiyā, v. 86. pubbe kata°, i. 173 *fol.* °samuppannā dhammā, iii. 440 *fol.* ; 444. hetuso vipākaṃ pajānāti, iii. 417. taṃ kissa hetu? iii. 303 *passim.*

Hetuka, sa°, a°, i. 82.

Hema, °jalasañchanno, iv. 393.

Hemanta, iv. 188.

Hemantika, iv. 127.

II

INDEX OF PROPER NAMES

II

INDEX OF PROPER NAMES

- Aggālava, cetiya, iv. 216.
 Aggivessa (parihāraka), ii. 180.
 Anga, mahājanapada, i. 213; iv. 252; 256; 260.
 Angirasa (Buddha), iii. 239.
 Angirasa, brāhmaṇa, iii. 224; 229; iv. 61 *fol.*
 Aciravati, iii. 402; iv. 101; 198 *fol.*; 202; v. 22.
 Ajapāla, nigrodha, ii. 20; 22.
 Ajātasattu (Ajātasatta), 'rāja Māgadho Vedehiputto,'
 ii. 182; iv. 17 *fol.*; 20.
 Ajita, paribbājaka, v. 229 *fol.*
 Añjanavana, at Sāketa, iv. 427.
 Aññākoṇḍañña, rattaññūnaṃ aggo, i. 23.
 Atthaka, brāhmaṇa, iii. 224; 229; iv. 61 *fol.*
 Atthakanagara, v. 342; 346 *fol.*
 Anāthapiṇḍika, Sudatta, dāyakānaṃ aggo, i. 26.
consults the Buddha, i. 62. is admonished by the
Buddha, i. 261; ii. 65-70; iii. 45-49; 204; 206; iv.
392; 405; v. 176-184. brings a congregation to the
Buddha, iii. 211. is referred to by the Buddha, iii.
451; v. 189. rebukes paribbājakas, v. 185.
 Anāthapiṇḍikassa, Ārāma, i. 1; 47; 63; 101; 118;
 278; ii. 20; 47; 51; 72; 102; 202; iii. 1; 32; 45;
 50; 57; 63; 67; 203; 279; 298; 331; 336; 344;
 358; 451; iv. 1; 34; 41; 91; 150; 248; 259; 351;
 358; 373; 378; 392; v. 1; 48; 65; 88; 92; 108;
 128; 131; 137; 176; 182; 185.
 Anuruddha, therā, dibbacakkhukānaṃ aggo, i. 23;
 281; ii. 239; iii. 299; iv. 228 *fol.*; 262 *fol.*
 Anotattā, mahāsara, iv. 101.
 Andhakavinda, in Magadha, iii. 138.
 Andhavana, at Sāvattī, iii. 359; v. 9.
 Annabhāra, paribbājaka, ii. 29; 176.

- Āparagoyāna, mahādīpa, i. 227 ; v. 59.
 Abhaya, i. 220 ; ii. 200.
 Abhibhu, Sikhissa sāvaka, i. 227.
 Ambaṭṭha, gotta of Sūra, upāsaka, i. 26 ; iii. 451.
 Ambapālivaṇa, at Vesālī, iv. 100.
 Araka, bhūtapubbaṇ satthā tiṭṭhakaro, iv. 135 foll. ; 138.
 Aranemi (*sic*), bhūtapubbaṇ satthā tiṭṭhakaro, iii. 371 ; 373 ; iv. 135.
 Ariṭṭha, upāsaka, iii. 451.
 Avanti, mahājanapada, i. 213 ; iv. 252 ; 256 ; 261 ; v. 46.
 Aviha, i. 279.
 Asaṇṇasattā (devā), iv. 401.
 Assaka, mahājanapada, i. 213 ; iv. 252 ; 256 ; 260.
 Ānanda, therā, bahussutānaṇ aggo, i. 24. *his dialogues with the Buddha*, i. 57 ; 132 ; 222-228 ; ii. 82 ; 239 ; iii. 132 foll. ; 138 ; 184 ; 194 ; 214 ; 323 ; 348 ; 381 foll. ; 402 ; iv. 18 ; 37 ; 279 ; 312 ; 439 ; v. 1 ; 7 ; 36 ; 75 foll. ; 108 ; 152 ; 311 ; 318. *intervenes in a dialogue*, i. 169 ; ii. 80 ; v. 194. *is consulted*, i. 215 ; 217 ; 220 ; iii. 347 ; 402 ; iv. 449 ; v. 137 ; 196 ; 225 ; 342. *consults a therā*, ii. 167 ; iii. 201 ; 361 ; v. 8. *is referred to by the Buddha*, ii. 132 foll. ; iii. 299 ; v. 229. *visits a sick Sister*, ii. 144 foll. *and Brother*, v. 112. *addresses the brethren*, ii. 156 ; v. 6. *and the laity*, ii. 194. *attends the Buddha*, iii. 344 ; 379 ; iv. 204 ; 308 ; 374 ; 438. *intervenes for women in the Order*, iv. 276.
 Ābhassarā (devā), ii. 127 ; 129 ; iii. 202 ; iv. 40 ; 401 ; v. 60.
 Ābhassarupaga, iv. 89 ; 105.
 Ārāmaṇḍa, brāhmaṇa, i. 66.
 Ālavaka, Hattthaka, *the*, i. 26 ; 88 ; 136 ; ii. 164 ; iii. 451 ; iv. 217 foll.
 Ālavī, i. 136 ; iv. 216.
 Icchānangala, in Kosala, brāhmaṇagāma, iii. 80 ; 341 ; iv. 340 foll.
 Isidatta, *uncle to Migasālā upāsikā, gahapati*, iii. 348 ; 351 ; 451 ; v. 138 foll. ; 143 foll.
 Isipatana, i. 110 ; 279 ; iii. 320 ; 392 ; 399.
 Ukkaṭṭha, *road from, to Setabbya*, ii. 37.
 Ugga, parihāraka, ii. 180.

- Ugga, rājamahāmatta, iv. 6.
 Ugga, gaḥapati Vesālīko, i. 26; iii. 49 *fol.*; 451; iv. 208 *fol.*; 212.
 Ugga, gaḥapati Hatthigāmakko, iv. 212 *fol.*; 216.
 Uggata, gaḥapati, i. 26; iii. 451.
 Uggatasaṇṇa, brāhmaṇa, of Sāvattṭhi, iv. 41.
 Uggaha, grandson of Mēḍaka, iii. 86.
 Ujjaya, brāhmaṇa, ii. 42; iv. 285.
 Uttara, bhikkhu, iv. 162 *fol.*
 Uttarakuru, mahādīpa, i. 227; v. 59.
 Uttarakuruka, iv. 396.
 Uttarā, upāsikā, iv. 347 *fol.*
 Uttarā, Nandamūtā, upāsikā, jhāyīnaṃ agga i. 26; ii. 164; iii. 336; iv. 63 *fol.*; 348. ? = Velukaṇṭakī, i. 88.
 Uttiya, paribbājaka, v. 193.
 Udāyi, brāhmaṇa, i. 228; ii. 43 *fol.*; iii. 184; 192; 322; 345; iv. 414; 427; 449.
 Udenacetiya, iv. 309.
 Upaka, Maṇḍikaputta, of Rājagaha, ii. 181.
 Upacāla, therā, v. 133 *fol.*
 Upavattana, Mallānaṃ sālavana, ii. 79.
 Upavāna, therā, ii. 163; iii. 195 *fol.*
 Upasena Vangantaputta, therā, samantapāsādikānaṃ agga, i. 24.
 Upāli, therā, vinayadharānaṃ agga, i. 25; iv. 143; v. 70 *fol.*; 77 *fol.*; 201 *fol.*; 207 *fol.*
 Uppalavaṇṇā, therī, iddhimantānaṃ agga, i. 25; 88; ii. 164.
 Uruvelakappa, Mallānaṃ nigama, iv. 438.
 Uruvelā, ii. 20; 22. *See also* Kassapa.
 Erāpatha, ahirājakula, ii. 72.
 Eḷeyya, rājā, ii. 180.
 Kakudha, Koliyaputta, iii. 122.
 Kakkata, therā, v. 133 *fol.*
 Kakkaraṇṇa, Koliyānaṃ nigama, iv. 281.
 Kankhā Revata, therā, jhāyīnaṃ agga, i. 24.
 Kaccāna, Mahā, therā, vibhajantānaṃ agga, i. 23; 65 *fol.*; iii. 299; 314; 321; v. 46; 255; 259.
 Kajjāṅgalā, a town, also a bhikkhunī, v. 54 *fol.*; 58 *fol.*
 Kaṭissaha, therā, v. 133 *fol.*
 Kaṇḍarāyana, brāhmaṇa, i. 67.

- Kanna mundā, mahānadī, iv. 101.
 Kaṇhāgotā mākā, ahirājakula, ii. 72.
 Kaddamadaha, nadi, i. 65.
 Kapilavatthu, i. 219; 276; ii. 196; iii. 284; iv. 220; 274; v. 83; 328; 332; 334.
 Kappina, Mahā, therā, bhikkhu-ovādakānaṃ aggo, i. 25; iii. 299.
 Kamboja, mahājanapada, i. 218; iv. 252; 256; 261.
 Kammāsaddhamma, v. 29.
 Kalimbha, therā, v. 133 *fol.*
 Kalandakanivāpa, at Rājagaha, ii. 35; 172; 179; iii. 35; iv. 402; 414; v. 161.
 Kallavālamutta, Magadhesu gāma, iv. 85.
 Kassapa, Uruvela-, therā, mahāparisaṇaṃ aggo, i. 25.
 Kassapa, Kumāra, therā, cittakathikānaṃ aggo, i. 24.
 Kassapa, Pūraṇa, ii. 383 *fol.*; iv. 428.
 Kassapa (Buddha), iii. 215; 217 *fol.*
 Kassapa, brāhmaṇa, isi, iii. 224; 230; iv. 61 *fol.*
 Kassapa, Mahā, therā, dhutavādānaṃ aggo, i. 23; iii. 299; v. 161.
 Kassapagotta, bhikkhu, i. 236 *fol.*
 Kānā, upāsikā, iv. 348.
 Kāṇāya-Mātā, upāsikā, iv. 348.
 Kāṭiyanī, upāsikā, aveccappasannānaṃ aggā, i. 26.
 Kāraṇapālī, brāhmaṇa, of Vesālī, iii. 236; 238.
 Kālakārāma, at Sāketa, ii. 24.
 Kālāmā, inhabitants of part of Kosala, i. 188.
 Kālī, upāsikā, Kurara-gharikā, i. 26; v. 46.
 Kāludāyi, therā, kulappasādakānaṃ aggo, i. 25.
 Kāsī, i. 213; iv. 252; 256; 260. Kāsika, iii. 391.
 Kāsi-Kosalā, v. 59.
 Kimikālā, nadi, iv. 354.
 Kimbila, therā, iii. 247; 339; iv. 84.
 Kimbilā, iii. 247; iv. 84.
 Kisa-Sankicca, aññatitthiya, iii. 384.
 Kisāgotamī, therī, lūkhacivaradharānaṃ aggā, i. 25.
 Kukkuṭārāma, at Pāṭaliputta, iii. 57 *fol.*; v. 342.
 Kuṇālā, mahānadī, iv. 101.
 Kuṇḍadhāna, therā, paṭhamāṃ salākaṃ gāhantānaṃ aggo, i. 24.
 Kuddāla (Kuddālaka), satthā titthakara, iii. 371; 373; iv. 135.
 Kumāra-Kassapa. See Kassapa.

- Kumāripaṇhā, v. 46 (= S. i. 126; 16).
 Kuraragghara, pabbata, Avantisu, v. 46.
 Kurū, i. 213; iv. 252; 256; 260; v. 29 *fol.*
 Kusinārā, i. 274; ii. 79; v. 79.
 Kūṭāgārasālā, at Vesālī, i. 220; ii. 190; 200; iii. 38; 49; 75; 142; 167; 236; 239; iv. 79; 179; 208; 258; 274 *fol.*; 279 *fol.*; 308; v. 86; 133.
 Kosaṇḍa, Kāḷāmaṇaṇḍa, Kosalesu, i. 188.
 Kosi, assadammasārathi, ii. 112.
 Koṭṭhita (Mahā), therā, paṭisambhidappattānaṇḍa, i. 24; 118; ii. 161; iii. 299; 392; 398; iv. 382.
 Kokaṇḍa, paribbājaka, v. 196.
 Kokālika, bhikkhu, v. 170 *fol.*
 Komārabhacca. See Jivaka.
 Koravya, ratṭha, iii. 369 *fol.*
 Koliya, janapada, ii. 62; 194; iii. 122 *fol.*; iv. 281.
 Koliyadhita, i. 26; ii. 62; iv. 348. Koliyaputta, iv. 281.
 Kosambī, i. 217; ii. 82; 144; 156; 239; iii. 122; 132; 184; 202; iv. 37; 262; 426; 449.
 Kosalā, i. 180; 188; 213; 236; 276; iii. 30; 214; 301; 341; 402; iv. 128; 252; 256; 260; 340; v. 122.
 Khujjuttarā, upāsikā, bahussutānaṇḍa, i. 26; 88; ii. 164; iv. 348.
 Khema, bhikkhu, iii. 358.
 Khemā, therī, mahāpaṇḍānaṇḍa, i. 25; 88; ii. 164; iv. 347.
 Gaggara, pokkharāṇī, at Campā, iv. 59; 168; v. 151; 189.
 Gangā, i. 250; iv. 101; 198; 202; v. 22.
 Gandhabba, parihāraka, ii. 180.
 Gandhāra, mahājanapada, i. 213; iv. 252; 256; 261.
 Gayā, iv. 302.
 Gayāsīsa, iv. 302.
 Gavesi, upāsaka, iii. 215 *fol.*
 Gijjhakūṭa, at Rājagaha, i. 185; 237; ii. 29; 73; 176; 181; iii. 340; 366; 368; 374 *fol.*; 383; iv. 17; 21; 74; 160; 164; 369; 371.
 Giṇṇakāvasatha, 'Brick Hall' at Nāḍika, near Pāṭaliputta (D. ii. 91, &c.), iii. 303; 306; 391; iv. 316; 320; v. 322.
 Girimānanda, therā, v. 108; 112.

Giribbaja, Rājagaha, iv. 369; 371.

Gundāvana, at Madhurā, i. 67.

Gotama, so addressed by (a) brahmins, i. 55; 62; 155 foll.; 163-173; ii. 35 foll.; 42; 43; 172; 173; 232; iii. 30; 223; 230; 237; 337; 341; 857; 863; iv. 18; 41; 54; 173; 285; 340; 428; v. 232; 234; 249; 269; 301. (b) by paribbājakas, ii. 100; 176; v. 193; 230. (c) by laymen, iv. 181. (d) by himself, iv. 106. samana Gotama (referred to as), i. 278; iv. 181; v. 48; 64; 185; 189.

Gotamaka-cetiya, i. 276.

Gotamī. See Pajāpati.

Gomagga, Siyapavane, i. 136.

Goyogapilakkha, near Benares, i. 280.

Gosingasālavanadāya, near Vesālī, v. 133 foll.

Ghositārāma, at Kosambī, i. 217; ii. 82; 144; 156; 239; iii. 122; 132; 184; 202; iv. 37; 262; 426; 449.

Candikāputta, bhikkhu, iv. 402.

Campā, iv. 59; 168; v. 151; 189.

Cātummahārājikā (devā), i. 210 foll.; 213; 227; iii. 287; 313; 316; 332 foll.; iv. 60; 104; 119; 239; 242; 252; 256; 261; 307; v. 59; 331; 334.

Cāpālacetiya, iv. 308 foll.; 311.

Cāla, therā, v. 133 foll.

Cālikā, iv. 354. °pabbata, *ibid.*

Citta (gahapati of Macchikasaṇḍa, i. 26; 88; ii. 164; iii. 451.

Citta, Hatthisāriputta, therā, iii. 392; 398.

Cunda, kammāraputta, of Pāvā, v. 263.

Cunda, Mahā°, therā, iii. 299; 355; v. 41; 157.

Cunda, rājakumāra, of Magadha, iii. 35; v. 263.

Cundī, rājakumārī, of Magadha, iii. 35; iv. 347.

Cullapanthaka, therā, saññā - vivaddha - kusalānana agga, i. 24.

Ceti (mahājanapada), i. 213; iii. 355; iv. 228 foll.; 232; 235; 252; 256; 260; v. 41; 157.

Chaddantā, mahānadi, iv. 101.

Channa (paribbājaka), i. 215.

Chabyāputta (ahirājakula), ii. 72.

Jaṭilāgahiyā, bhikkhunī, at Sāketa, iv. 427 foll.

Jantugāma, iv. 354.

Jambudīpa, i. 35; 37; 227 *fol.*; v. 59. **jambudīpaka**, iv. 396.

Jambusaṇḍa, raṭṭha, iv. 90.

Jāṇussoṇi, brāhmaṇa, i. 56; 158; 166; ii. 173; iii. 362
iv. 54; 56; v. 233; 249; 269.

Jātiyāvāna, near Bhaddiya, iii. 36.

Jivaka, Komārabhacca, of Rājagaha, upāsaka, i. 26;
iii. 451; iv. 222.

Jivakambavana, at Rājagaha, iv. 222.

Jetavana, near Sāvattī, i. 47; 63 *fol.*; 100; 118; 278;
ii. 20; 47; 51; 72; 102; 202; iii. 1; 32; 45; 50 *fol.*;
57; 63; 67; 203; 279; 298; 330 *fol.*; 336; 344; 358;
423; iv. 1, 27 *fol.*; 34; 41; 91; 150; 248; 259;
iv. 351; 358; 373; 378; 390; 392; v. 1; 48; 65; 88;
92; 108; 128; 131; 137; 176; 185.

Jotipāla, satthā tiṭṭhakara, iii. 372 *fol.*; iv. 135.

Ñātika (Nādika), v. 322.

Ñataka (bhikkhu), i. 106.

Taduttari (Tatuttari) (devā), iii. 287; 314; 316;
v. 331; 334.

Taduppacceka (a *Brahmā*), v. 171.

Tapassu, Tapussa, gahapati, of Uruvelā, upāsaka,
iii. 450; iv. 438.

Tapassu, Bhallika, vāṇija, upāsaka, i. 26.

Tapodā (ārāma), v. 196.

Tavakaṇṇika (gahapati), iii. 451.

Tāvatiṇṣa (devā), i. 143; 210; 213; 227; iii. 287; 313;
316; 333; iv. 104; 117; 163; 240; 242; 252; 257;
307; 396; v. 59; 331.

Tikaṇḍakivāna, at Sāketa, iii. 169.

Tikaṇṇa (brāhmaṇa), i. 163.

Tissa, bhikkhu, iii. 332; iv. 75; 78.

Tissā, iv. 348.

Tissāya mātā, iv. 348.

Tusitā (devā, devakāyo), i. 210; 214; 228; ii. 130;
iii. 287; 313; 333; 348; iv. 104; 119; 240; 242;
253; 257; 261; 312; v. 59; 138; 331.

Todeyya, brāhmaṇa, ii. 180.

Dakkhiṇāgiri, iv. 63.

Daṇḍakappaka, Kosalānaṃ nigama, iii. 402.

Dabba, Mallaputta, therā, i. 24.

Dasama, gahapati, of Atthaka, v. 342; 346 *fol.*

Dīghajāṇu, Koliyaputta, Byagghapajja, *of* Kakkara-patta, iv. 281.

Devadatta, 'acirapakkante,' ii. 73; iii. 123; 402 *fol.*; iv. 160; 164; 402.

Doṇa, brāhmaṇa, ii. 37; iii. 223 *fol.*

Dhammadinnā, therī, dhammakathikānaṃ aggā, i. 25.

Dhammika, therā, iii. 366 *fol.*

Dhavaḷālikā, *at* Mahisavatthu, iv. 162 *fol.*

Nakulapitā, gahapati, upāsaka, i. 26; ii. 61 *fol.*; iii. 295; 297 *fol.*; 451.

Nakulamātā, gahapatāni, upāsikā, i. 26; 61 *fol.*; iii. 295 *fol.*; iv. 268; 348.

Nanda, therā, indriyesu-gutta-dvārānaṃ aggo, i. 25; iv. 166. Nandamātā, *see* Uttarā, Velukaṇṭakī.

Nanda-Vaccha, aññatitthiya, iii. 384.

Nandaka, therā, bhikkhunovādakānaṃ aggo, i. 25; 193; iv. 358.

Nandana, iii. 40.

Nandā, therī, jhāyinaṃ aggā, i. 25.

Nandīya, Sakka, *of* Kapilavatthu, v. 334 *fol.*

Namūci, ii. 15.

Naḷerupucimanda, *at* Verañjā, iv. 172; 197.

Nāgavana, *near* Hatthigāma, iv. 213.

Nāgita, therā, iii. 31; 341; iv. 341.

Nāthaputta (Nātaputta), i. 220; iv. 180 *fol.*; 429.

Nādika (Nātika), iii. 303; 306; 391; iv. 316; 320.

See also Nātika.

Nālakagāma, *home of* Sāriputta, v. 120 *fol.*

Naḷakapāna, Kosalānaṃ nigama, v. 122; 125.

Nārada, bhikkhu, iii. 57 *fol.*; 62.

Nāvindaki, parihāraka, ii. 180.

Nikaṭa, therā, v. 133 *fol.*

Nigaṇṭha, i. 220; iv. 180 *fol.*; 185 *fol.*; 429.

Nigrodhārāma, *at* Kapilavatthu, i. 219; ii. 196; iii. 284; iv. 220; 274; v. 83; 328; 332; 334.

Nimmānarati (devā), i. 210; 214; 228; iii. 287; 313; 333; iv. 104; 119; 240; 242; 253; 257; 261; v. 59; 331.

Nerañjarā, nadī, ii. 20; 22.

Pankadhā, Kosalānaṃ nigama, i. 236.

Pacetana, rājaṇ, i. 111.

Pajāpatī, Mahā, Gotamī, therī, rattaññūnaṃ aggā, i. 25; iv. 274 *fol.*; 280.

- Pañcala (Pañcāla), mahājanapada, i. 213; iv. 252; 256; 260.
- Pañcālacaṇḍa, devaputta, iv. 449. Pañcāliputta, *see* Visākha.
- Paṭācārā, therī, vinayadharāṇaṃ agga, i. 25.
- Paṇḍitakumāraka, Licchavi, i. 220.
- Padumā, upāsikā, iv. 347.
- Panthaka, therā, saññā-vivaddha-kusalāṇaṃ agga, i. 24.
- Paranimmitavasavattī (devā), i. 210; 214; 228; iii. 287; 313; 333; iv. 104; 119; 240; 243; 254; 257; 261; v. 59; 331.
- Paribbājakārāma, at Rājagaha, v. 326.
- Palāsavana, near Nalākapaṇa (Kosala), v. 122; 125.
- Pasenadi-Kosala, rājan, iii. 57; 345; v. 59; 65 *fol.*; 69.
- Pahārāda, Asurinda, iv. 197 *fol.*; 200 *fol.*
- Pācīnavaṇṣadāya, Cetisu, iv. 228 *fol.*; 232; 235.
- Pāṭaliputta, iii. 57 *fol.*; v. 342. Pāṭaliputtako, v. 347.
- Pārāyana, Puṇṇakapaṇha (S. N. 1048), i. 133; ii. 45. °Udayapaṇha, i. 134.
- Pāvā, v. 263.
- Piṅgiyāni, brāhmaṇa, of Vesālī, iii. 236 *fol.*
- Piṇḍola-Bhāradvāja, therā, sīhanādikāṇaṃ agga, i. 23.
- Piyaka, kosārakkha, at Pāṭaliputta, iii. 57 *fol.*; 62.
- Pilinda-vaccha, therā, i. 24.
- Puṇṇa, Mantaṇiputta, therā, dhammakathikāṇaṃ agga, i. 23.
- Puṇṇiya, bhikkhu, iv. 337 *fol.*; v. 154.
- Pubbavideha, mahādīpa, i. 227; v. 59.
- Pubbārāma, at Sāvattihī, i. 63 *fol.*; 193; 205; ii. 183; iv. 204; 255; 267; 269.
- Purāṇa, Migasālāya pitā, iii. 348; 351; 451; v. 138 *fol.*; 143.
- °ūraṇa Kassapa. *See* Kassapa.
- °ekhuṇṇiyanattā. *See* Rohaṇa.
- °otaliya, paribbājaka, ii. 100.
- °hagguṇa, bhikkhu, iii. 379.
- °akkula, therā, appābādhāṇaṃ agga, i. 25 (Th. i. Bākula).
- °ahuputtakacetiya, at Vesālī, iv. 309.
- °ārāṇasi, i. 110; 279; iii. 320; 392; 399.

- Bāhiya Dārucīriya, sikkhamāna, i. 24.
 Bāhuna, bhikkhu, v. 151 *fol.*
 Bimbī, upāsikā, iv. 347.
 Beluvagamaka, near Vesālī, v. 342.
 Bojjhā, upāsikā, iv. 259 *fol.*; 347.
 Byagghapajja. *See* Dīghajānu.
 Brahmakāyika (devā), i. 210; ii. 126; 129; iii. 287; 314; iv. 40; 62; 76; 119; 240; 401; v. 331.
 Brahmāloka, i. 227; iii. 332; 371; iv. 75; 78; 103 *fol.*; 120; 135 *fol.*; v. 59; 199; 342.
 Brahmā, i. 110; ii. 8; 172; iii. 54; 56 *fol.*; 60; 62; 148; 151; 202; 332; iv. 75; 83; 89; 105; 307. Mahā°, iv. 89; 105; v. 59.
 Brahmā Sahampati, ii. 21; v. 172.
 Brahmā Saṇḍakumāra, v. 327.
 Bhagu, brāhmaṇa, isi, iii. 224; 230; iv. 61 *fol.*
 Bhaggā, ii. 61; iii. 295 *fol.*; iv. 85; 228 *fol.*; 268.
 Bhaṇḍagāma, Vajjīsu, ii. 1.
 Bhaddaji, therā, iii. 202.
 Bhaddā, Muṇḍassa rañño devī, Pāṭaliputte, iii. 57 *fol.*; 62.
 Bhaddā Kaccānā, therī, mahābhiññāpattānaṃ aggā, i. 25 (*called Gotama's wife*, B. V. 26; 15).
 Bhaddā-Kapilānī, therī, pubbenivāsaṃ anussarantīnaṃ aggā, i. 25.
 Bhaddā Kuṇḍalakesā, therī, khippābhiññānaṃ aggā, i. 25.
 Bhaddiya, Licchavi, ii. 190; iii. 36.
 Bhaddiya, Kāligodhāyaputta, therā, i. 23.
 Bharandu Kālāma, Gotamassa purāṇasabrahmacāri, i. 277.
 Bhallika, gahapati, upāsaka, i. 26; iii. 451.
 Bhāradvāja, brāhmaṇa, isi, iii. 224; 229; iv. 61 *fol.*
 Bhumma (devā), iv. 119.
 Bhesakalāvāna, Bhaggesu, ii. 61; iii. 295 *fol.*; iv. 85; 228; 232; 268.
 Bhoganagara, ii. 167.
 Makkhali, aññatitthiya, i. 33; 286.
 Makkhali Gosāla, iii. 384, and *see foregoing*.
 Magadhā, mahājanapada, i. 213; ii. 35; 172; 179; iii. 138; iv. 17 *fol.*; 85; 252; 256; 260; v. 120 *fol.*
 Magadha, ii. 182. Magadhika, iii. 122 *fol.*
 Macchā, mahājanapada, i. 213; iv. 252; 256; 260.
 Macchikasaṇḍika. *See* Citta (gahapati).

- Maṇḍikāputta.** *See* Upaka.
Manujā, upāsikā, iv. 347.
Mandhāta, ii. 17.
Madhurā, i. 67; ii. 57; (*five dangers at*) iii. 256.
Mantāni-putta. *See* Puṇṇa.
Mandākinī, mahānadi, iv. 101.
Mallā, i. 213; ii. 79; iv. 252; 256; 260; 438.
Mallikā (devī), ii. 202; iii. 57. (upāsikā), iv. 348.
Mahā-Kaccāna, °Kassapa, °Kotṭhita, Pajāpati, °Moggallāna, &c. *See under those names.*
Mahānāma (Licchavi), iii. 76.
Mahānāma (Sakka), upāsaka, i. 26; 219; 276; iii. 284; 451; iv. 220; v. 328 *fol.*; 332 *fol.*
Mahāpañha, v. 54; 58 (*cf. Introd. to vol. v., ix.*)
Mahāli, Licchavi, v. 86 *fol.*
Mahāvana, near Vesālī, i. 220; ii. 190; 200; iii. 38; 49; 75; 142; 167; 236; 239; iv. 79; 179; 208; 258; 274 *fol.*; 279 *fol.*; 308; 438; v. 86; 133.
Mahisavatthu, iv. 162.
Mahī, mahānadi, iv. 101; 198 *fol.*; 202; v. 22.
Māra, i. 110; 150; ii. 9; 15; 17 *fol.*; iii. 54; 56 *fol.*; 60; 62; 68; 148; 151; iv. 83; 109; 307; 310. akaraṇiyo Mārassa, iv. 113; 434. °cakkhu, iv. 434. °dheyyasasānugo, iv. 228. °dheyyadhībhu, ii. 15. samārako, i. 259 *fol.*
Mālukyaputta, rr. ii. Mālunkya-, Mālukyā-, thera, ii. 248.
Migadāya, near Benāres, i. 110; 279; iii. 295; 320; 392; 399; iv. 85; 228 *fol.*; 232; 268; 427.
Migasālā, upāsikā, iii. 347 *fol.*; v. 137 *fol.*
Migāra-Rohaneyya, iv. 6.
Migāranattā. *See* Sālha.
Migāramātā, of Sāvattihī, i. 193; ii. 183; iii. 344; iv. 204; 255; 267; 269; 348.
Mugapakkha (Mūgapakkha), satthā, titthakara, iii. 371; 373; iv. 135.
Muṇḍa, rājaj, Pāṭaliputte, iii. 57 *fol.*; 62.
Muttā (? therī), iv. 347.
Meghiya, thera, iv. 354.
Meṇḍaka, gahapati, at Bhaddiya, iii. 36; 451.
Metteyapañha, iii. 399; 401 (S. N. 1040; 1042).
Moggalla, parihāraka, ii. 180.
Moggallāna, Mahā, thera, iddhimantānag aggo, i. 23. ranked with Sāriputta, i. 88; ii. 164; 239; iii. 336; iv. 63; v. 170. converses with same, ii. 154. ranked

next to him, III. 299. *visited by a Jain*, II. 196. *by a devaputta*, III. 122. *visits the Brahma-loka*, III. 331 foll.; IV. 75. *discourses with the Buddha*, III. 122; IV. 85 foll. *purges the congregation of an offending member*, IV. 204-6. *summons congregation*, IV. 374. *discourses to the brethren*, V. 155.

Moggallāna, brāhmaṇa. *See* Sikha.

Mogharāja, therā, I. 25.

Moranivāpa, at Rājagaha, I. 291; V. 326.

Moliyasīvaka, paribbājaka, III. 356.

Yama, devarājan, I. 138; 142.

Yamaka, parihāraka, II. 180.

Yamataggi (Yamadaggi), brāhmaṇa, ISI, III. 224; 229; IV. 61 foll.

Yamunā, mahānadi, IV. 101; 198 foll.; 202; V. 22.

Yāmā (devā), I. 213; 228; III. 287; 313; 333; IV. 104; 119; 240; 242; 253; V. 59; 331.

Ratthapāla, therā, I. 24.

Rathakārā, mahānadi, IV. 101.

Rājagaha, I. 185; 236; 291; II. 29; 35; 73; 172; 176; 179; III. 35; 340; 366; 368; 374; 383; IV. 17; 21; 74; 160; 164; 222; 369; 371; 402; 414; V. 161; 196; 326.

Rādha, therā, I. 25.

Rāmaputta, samana, II. 180.

Rāhu, Asurinda, II. 17; 53; III. 243.

Rāhula, therā, sikkhākāmanāṇaṇ aggo, I. 24; II. 164.

Rupī, upāsikā (?), IV. 347.

Revata, III. 299. *therā, ninth in rank* (cf. Vin., I. 355).

Revata Khadiravaniya (? same as the last), therā, āraññikānaṇ aggo, I. 24.

Rohaṇa, grandson of Pekkuniya, of Sāvattihī, I. 193.

Rohaṇeyya. *See* Migāra.

Rohitassa, devaputta, II. 47 foll.

Lakunṭaka-Bhaddiya, therā, mañjussarānaṇ aggo, I. 23.

Licchavi (Abhaya), I. 220. (Bhaddiya), II. 190. (Saḥa), II. 200. (Mahāli), V. 86.

Licchavi, III. 236; IV. 16; 179. kumārakā, III. 75. pañca satā, III. 167 foll.; 239; V. 133.

Vakkali, therā, saddhādhimuttānaṇ aggo, I. 24.

- Vaṅgā**, mahājanapada, i. 213.
Vaṅgīsa, thera, paṭibhānavantānaṃ aggo, i. 24.
Vaṇṣā, mahājanapada, iv. 252; 256; 260.
Vacchagotta, paribbājaka, i. 160.
Vajjiyamāhita, gahapati, iii. 451; v. 189 *fol.*
Vajji, mahājanapada, i. 213; ii. 1; iii. 76; iv. 16 *fol.*;
 212; 252; 256; 260.
Vappa, Sakka, Nigaṇṭha, ii. 196.
Varaṇā, i. 65.
Varadhara, paribbājaka, ii. 29; 176.
Vasavattī, devā, iv. 89 *fol.*; 243.
Vassakāra, brāhmaṇa, *of* Rājagaha, mahāmatta, ii.
 35; 172; 179.
Virūpakka, ahirājakula, ii. 72.
Vāmaka, brāhmaṇa, isi, iii. 224; 229; iv. 61 *fol.*
Vāmadeva, brāhmaṇa, isi, iii. 224; 229; iv. 61 *fol.*
Vāsetṭha (upāsaka), iii. 451; iv. 258.
Vāsetṭha, brāhmaṇa, isi, iii. 224; 229; iv. 61 *fol.*
Vijaya, gahapati, iii. 451.
Visākha-Paṇḍaliputta, thera, ii. 51.
Visākhā Migāramātā, upāsikā, dāyikanāṃ aggā, *of*
 Sāvattihī, i. 26; 205; iv. 255; 267; 269; 348.
Vedehiputta. *See* Ajātasattu.
Venāgapura, Kosalanāṃ brāhmaṇagāmo, i. 180.
Verañjā (Verañji), *near* Madhurā, ii. 57; iv. 172 *fol.*;
 197.
Velukaṇṭaka, Dakkhiṇagirisimiy, iv. 64.
Velukaṇṭakī (Velukaṇḍakī, Velukaṇṭakiyā), i. 88 *fol.*;
 ii. 164; iii. 336; iv. 63. *See* Uttarā.
Veluvana, *near* Rājagaha, ii. 35; 172; 179; iii. 35;
 247; 339; iv. 84; 402; 414; v. 54; 161.
Velāma, brāhmaṇa (bhūtapubbaṇ), iv. 393.
Vesālī, i. 220; 276; ii. 190; 200; iii. 38; 49 *fol.*; 75;
 142; 167; 236; 239; iv. 16; 20; 79; 100; 179; 181;
 185; 187; 208; 258; 274 *fol.*; 279 *fol.*; 308 *fol.*;
 v. 86; 133; 342. Vesālīko, iii. 49 *fol.*; 451; iv. 208
fol.; v. 347.
Vessāmitta, brāhmaṇa, isi, iii. 224; 229; iv. 61 *fol.*
Vessavaṇa, 'mahārājā uttarāya disāya,' iv. 63 *fol.*; 162.
Vyagghapajjā. *See* Sāpūgiyā.
Sakulā, therī, dibbacakkhukānaṃ aggā, i. 25.
Sakuludāyī, paribbājaka, ii. 29; 176.
Sakka devānaṃ indo, i. 143; iii. 370 *fol.*; iv. 89; 105;
 163; 242.

- Sakka (Mahānāma). *See* Mahanama (Sakka).
 Sakka (Vappa). *See* Vappa.
 Sakkā, i. 219; ii. 196; iii. 284; 309; iv. 220; 274; v. 86 *fol.*; 328; 332; 334.
 Sakya, °putta, °kula, iii. 30; 341; iv. 340. Sakya-puttiyo (samana), i. 185; iii. 251; iv. 202; v. 196. Sākiyāni, iv. 274.
 Sankheyyaka (pabbata), *at* Mahisavatthu, iv. 162.
 Sangārava, brāhmana, i. 168; iii. 230; v. 232; 252.
 Sajjana, Koliyānaṃ nigama, ii. 62.
 Sajjha, paribbājaka, iv. 371.
 Sattambacetiya, *near* Vesālī, iv. 309.
 Santusita, devaputta, iv. 243.
 Sandha, bhikkhu, v. 323 *fol.*
 Sandhāna, gahapati, iii. 451.
 Sappinī, nadi, ii. 29; 176. Sappinikā, i. 185.
 Samiddhi, therā, iv. 385.
 Sarabha, paribbājaka, i. 185.
 Sarabhū, mahānadi, iv. 101; 198 *fol.*; 202; v. 22.
 Saviṭṭha, bhikkhu, i. 118.
 Sahajāti, Cetisu, iii. 355; v. 41; 157.
 Sahampati, ii. 21.
 Sāketa, ii. 24; iii. 169; iv. 427.
 Sāgata, bhikkhu, i. 25.
 Sāpūgā, Koliyānaṃ nigama, ii. 194.
 Sāpūgiyā, Koliyaputta, Vyagghapajjā, *ibid.*
 Sāmagāma, Sakkesu, iii. 309.
 Sāmaṇḍakāni, paribbājaka, v. 120 *fol.*
 Sāmāvatī, upāsikā, mettāviharinaṃ aggā, i. 26; iv. 348
 Sāragga, upāsaka, iii. 451.
 Sāranda, cetiya, *near* Vesālī, iii. 167 *fol.*; iv. 16, 20; 309.
 Sāriputta, therā, *ranked as* mahāpaññānaṃ agga, *dc.*, i. 23; iii. 149; iv. 33; 196. *and with* Moggallāna, *q.v.* *addresses* bhikkhus, i. 63; ii. 160; iii. 186; 190; 196; 200; 292; 340; iv. 325; 328; 365; v. 94; 102; 123; 315; 356 *fol.* *is admonished by the Buddha*, i. 65; 133; ii. 81; 159; iii. 198; 207; 211; 424; iv. 30; 35; 120; 223; 379; v. 174. *discourses with* Mahā-Kotthita, i. 118; ii. 161; iv. 382. *with* Anuruddha, i. 281. *with* Moggallāna, ii. 154. *with* Ānanda, ii. 167; iii. 201; 361; v. 8; 320. *with* paribbājakas, iv. 378; v. 120. *with* Samiddhi, iv. 385. *with* Candikāputta, iv. 403. *with* Udāyi, iv. 414. *brings* upāsakas *to the Buddha*, iv. 59. *utters* his Sihanāda, iv. 373 *fol.*

- Sāḷha**, grandson of Migāra, Sāvattī, I. 193; II. 200.
- Sāvattī**, I. 1; 47; 63; 66; 101; 118; 193; 205; 278; II. 20; 47; 51; 72; 102; 183; 202; III. 1; 32; 45; 50; 57; 63; 67; 203; 279; 298; 331; 336; 344; 358; IV. 1; 34; 41; 91; 150; 204; 248; 255; 259; 267; 269; 351; 358; 373; 378; 392; V. 1; 48 *fol.*; 65; 88; 92; 128; 131; 176; 185; 334 *fol.* °nidānaṃ, I. 215; II. 54.
- Sinsapāvana**, near Ālavi, I. 136.
- Sikkhi**, Buddha, I. 227.
- Sikha Moggallāna**, brāhmaṇa, II. 232.
- Sigāla mātā**, therī, saddhādhimuttānaṃ aggā, I. 25.
- Sineru**, IV. 100; 102 *fol.* °pabbatarījā, I. 227; V. 59.
- Sirimā**, IV. 347.
- Sitavana**, near Rājagaha, III. 374.
- Sivaka**. See Moliya-sivaka.
- Sivali**, therā, I. 24.
- Siha**, senāpati, of Vesālī, III. 38; IV. 79; 180.
- Siḥapapātā**, mahāsara, IV. 101.
- Suṇsumāragiri**, Bhaggesu, II. 61; III. 295 *fol.*; IV. 85; 228; 268.
- Sujātā**, daughter-in-law to Anāthapiṇḍika, IV. 91.
- Sujātā Senānidhītā**, upāsikā, I. 26.
- Sutavā**, paribbājaka, IV. 369.
- Sudatta**, Anāthapiṇḍika gahapati, I. 26; III. 451.
- Sudhanā**, IV. 347.
- Suddhāvāsā** (devā), II. 128; 130.
- Sunimmita**, devaputta, IV. 243.
- Sunetta**, satthā tiṭṭhakara, III. 371; 373; IV. 103 *fol.*; 135.
- Suppatitṭha**, nigrodha, III. 369 *fol.*
- Suppavāsā**, Koliyadhītā, upāsikā, I. 26; II. 62; IV. 348.
- Suppiyā**, upāsikā, I. 26; IV. 348.
- Subhakinḥā**, -kinṇā, -kinṇakā devā, I. 123; II. 127; 129; 231; 233; III. 202; IV. 40; 401.
- Subhūti**, therā, dakkhiṇeyyānaṃ aggo, I. 24; V. 337.
- Sumana**, therā, III. 358.
- Sumanā**, rājakumārī, of Sāvattī, III. 32; IV. 347.
- Suyāma**, devaputta, IV. 242.
- Surasenā** (Sūrasenā), mahājanapada, I. 213; IV. 252; 256; 260.
- Sūra**, Ambaṭṭha, upāsaka, I. 26; III. 451.
- Seta**, nāga, III. 345.
- Setabba** (Setavya), near Ukkatṭha, II. 37.

Soṇa, therā, III. 374 *fol.*

Soṇa-Kuṭikaṇṇa, therā, kalyāṇavākkaraṇānaṃ agga,
I. 24.

Soṇa-Kolivisa, therā, āradhaviyānaṃ agga, I. 24;
? = Soṇa, ayasmā, III. 374 *fol.*

Soṇakāyana, mānava, II. 232.

Soṇā, therī, āradhaviyānaṃ agga, I. 25; IV. 348.

Soṇāyā mātā, IV. 348.

Sobhita, therā, I. 25.

Somā, therī, IV. 347.

Haṭṭhaka, Ālavaka, upāsaka, I. 26; 88; 136; 278; II.
164; III. 451; IV. 217 *fol.*

Haṭṭhigāma, IV. 212.

Haṭṭhigāmaka, IV. 212 *fol.*

Haṭṭhipāla, satthā, tiṭṭhakara, III. 371; 373; IV. 135.

Haṭṭhisāriputta, therā, III. 392; 398.

Himavā, I. 152; III. 44; 240; 311 *fol.*; 346.

III

INDEX OF GĀTHĀS

III

INDEX OF GĀTHĀS

- Aguttaṇ cakkhusotasmiṇ, i. 281.
 Aggato ve pasannānaṇ, ii. 35 ; iii. 36.
 Aggaṇ āyuṇ ca vaṇṇo ca, ii. 35.
 Aggasmiṇ dānaṇ dadataṇ, ii. 35.
 Aggassa dātā medhāvī, ii. 35.
 Agge dhamme pasannānaṇ, ii. 35.
 Agge Buddhē pasannānaṇ, ii. 35.
 Agge Sanghe pasannānaṇ, ii. 35.
 Ajelakā ca gāvo ca, ii. 43.
 Ajjhattaṇ ca na jānāti, ii. 71.
 Ajjhattaṇ ca paṇānāti, ii. 71.
 Aññānatthaṇ pasādatthaṇ, i. 199.
 Atthaṅgūpetassa uposathassa, i. 215.
 Atthaṅgupetaṇ upavassūposathaṇ, i. 215.
 Athāparaṇaṇ akkhato, i. 129.
 Atthassa pattiṇ, v. 46 *fol.*
 Atthābhisamayā dhiro, ii. 46.
 Atthā sampacurā honti, ii. 59 ; 61 *fol.*
 Atho atthe anatthe ca, ii. 46.
 Atho pi viharissanti, ii. 21.
 Adaliddo ti taṇ āhu, ii. 57.
 Adesayi so Bhagavā, ii. 26.
 Adhammikā honti adhammagāravā, ii. 19.
 Adhiggaḥitā tutthassa, ii. 27.
 Adhisilaṇ adhicitṭaṇ ca, i. 236.
 Adhisile sikkhamāno, i. 279.
 Ananasukhaṇ katvāna, ii. 70.
 Anattani ca attā ti, ii. 52.
 Anattani anattā ti, ii. 52.
 Anatthaṇ parivaṇjeti, ii. 46.
 Anabhijjālū vihareyya, ii. 29.
 Anavajjena tutthassa, ii. 27.
 Anavajjena sukhass' etaṇ, ii. 70.
 Aniccaṇ aniccatto dakkhuṇ, ii. 52.
 Anicce niccasaññino, ii. 52.
 Anuccāvacasilassa, i. 165.

Anuyuñjetha medhāvi, II. 57.
 Anusuyyamāno sammadaññāya, I. 199.
 Andhakārena onaddhā, II. 54.
 Andhañ ca ekacakkhuñ ca, I. 130.
 Annena atho pānena, II. 70.
 Apādahehi me mettañ, II. 72.
 Appakā te manussesu, v. 232 *foll.* ; 253 *foll.*
 Appamatto ayañ kali, II. 3 ; v. 171 ; 174.
 Appamādarato bhikkhu, II. 40.
 Appassuto pi ce hoti, II. 7.
 Abrahmacariyā virameyya methunā, I. 215.
 Abhabbo tādiso bhikkhu, II. 14.
 Abhabbo parihānāya, II. 40.
 Abhiijjhā vinaye sikkhañ, II. 31.
 Abhisankhatañ nirārambhañ, II. 43.
 Amaccā ñātisanghā ca, I. 152.
 Amittā dummanā honti, II. 59 ; 61 *foll.*
 Ariyañ c'aṭṭhangikañ maggañ, II. 34.
 Avakujjapañño puriso, I. 131.
 Avijjānivutā posā, II. 54 ; 72.
 Avitivattā sakkāyañ, II. 34.
 Avyāpajjhañ sukhañ lokañ, II. 44.
 Avyāpanno sadā sato, II. 31.
 Avyāyiko hoti satañ samāgamo, II. 51.
 Asajjhāyamalā mantā, IV. 195.
 Asamāhitasankappo, II. 23.
 Assamedhañ purisamedhañ, II. 42.
 Ahañ ce tañ jiguccheyyañ, I. 147.

Ādittasmiñ agārasmiñ, I. 156.
 Ādiñ kathāya majjhañ ca, I. 131.
 Āpūrati tassa yaso, II. 18 *foll.*
 Āyuñ vaṇṇaṇ, III. 48.
 Āyudo balado dhiro, III. 42.
 Ārā so thāvareyyamhā, II. 23.
 Āsavānañ khayā bhikkhu, II. 23.
 Āhuneyyā ca puttānañ, II. 70.

Iti kaṇhāsu setāsu, I. 162.
 Iti devamanussā ca, II. 24.
 Iti Buddhō abhiññāya, II. 2.
 Iti saccaparāmāso, II. 42.
 Ito so nirayañ gantvā, I. 129.
 Iti h'etañ namassanti, II. 24.
 Itthabhāvaññatthābhāvañ, II. 10.

✓ Idha dhammaṃ caritvāna samasīlabbatā, II.
59; 61 *fol.*

Idha dhammaṃ caritvāna maggaṃ, I. 153.

Idh' eva taṃ vedāniyaṃ, I. 136.

Idh' eva naṃ pasaṃsanti, II. 69.

Ucchangapañño puriso, I. 131.

Ucchādanena nhāpanena, II. 70.

Ucchādena nhāpanena, I. 132.

Uttāta kammadheyyesu, IV. 285; 289; 322; 325.

Uddhaggā dakkhiṇā dinnā, II. 68.

Uddhaṃ tiriyaṃ apācīnaṃ, II. 15; 17.

Upatthitā silavanto, II. 68.

Upadāne bhayaṃ disvā, I. 142.

Upaniyati jīvitayaṃ appamāya, I. 155.

Upārambhaṃ na sikkheyya, I. 199.

Upāsako ca yo saddho, II. 8.

Upekkhāsatisaṃsuddhaṃ, I. 134.

Ubhayaena naṃ garahanti, II. 7.

Ubho ca honti dussilā, II. 59 *fol.*

Ubho saddhā vadaññū, II. 59; 61 *fol.*

Ekaṃsavacanaṃ ekaṃ, II. 46.

Ekam pi ce paṇam aduṭṭhacitto, IV. 151.

Etaṃ anussaraṃ macco, II. 69.

Etaṃ ādīnavaṃ ñatvā, II. 10.

Etaṃ yajetha medhāvī, II. 43.

Etaṃ hi atthangikamāhūposathaṃ, I. 215.

Etaṃ hi yajamānassa, II. 43.

Etañ ca sallaṃ paṭigacca disvā, II. 25.

Etasmiṃ yaṃ vijjati antare dhanayaṃ, I. 215.

Etādisaṃ yaññaṃ anussarantā, II. 63.

Etāhi tīhi vijjāhi, I. 165; 168.

Ete upakkilesā vuttā, II. 54.

Ete kho sangahā loke, II. 32.

Ete kho sanghaṃ sobhenti, II. 8.

Ete ca sangahā nāssu, II. 32.

Ete padhāna cattāro, II. 17.

Evayaṃ naraṃ annadapānavatthadaṃ, II. 56.

Evayaṃ yajitvā medhāvī, II. 44.

Evayaṃ viharamāno pi, II. 40.

Evayaṃ hi vuttaṃ samāno na jānatā, II. 19.

Evam ādipito loko, I. 156.

Evam eva manussesu, II. 75.

Esā khināsavo Buddhō, II. 25.

Esa maggo mahantehi, II. 26.

Esa so Bhagavā Buddhō, II. 24.

Esanā paṭinissatthā, II. 42.

Kaṭuviyakato bhikkhu, I. 281.

Kaṇhaṇ dhammaṇ vippahāya, v. 232 foll.; 253 foll.

Karonti akusalaṇ kammaṇ, II. 72.

Kalyāṇaṇ vata bho sakkhi, I. 149.

Kāmayogena saṇyuttā, II. 12.

Kāmesanā bhavesanā, II. 42.

Kāle dadanti, III. 41.

Kummaggapaṭipanno so, II. 14.

Kuhā thaddhā lapā singī, II. 26.

Kodhano dubbhaṇṇo hoti, IV. 96.

Kodhamakkhagaru bhikkhu, II. 47.

Kodhamakkhagarū bhikkhū, II. 47.

Khattiye brāhmaṇe, I. 162.

Khattiyo settho jane, v. 327 foll.

Khippaṇ hi veti asataṇ samāgamo, II. 51.

Gamanena na pattabbo, II. 49 foll.

Gāme vā yadi va raññe, I. 281.

Gunnaṇ ce taramānaṇ, II. 75.

Catukanno catudvāro, I. 141.

Catu pañhassa kusalo, II. 46.

Catuppadehi me mettaṇ, II. 73.

Cattāri tñānāni anupavecchati, II. 64.

Cattāro ca paṭipannā, IV. 292 foll.

Candappabhā tāraṇā ca sabbe, I. 215.

Cando ca suriyo ca ubho sudassanā, I. 215.

Carāṇ vā yadi vā tiṭṭhaṇ, II. 14.

Cātuddasī pañcadasi, I. 144.

Cutā patanti patitā, II. 2.

Cetovasippatto samūhitindriyo, II. 6.

Cetosamathasāmiciṇ, II. 15.

Coditā devadūtehi, I. 142.

Chandā ca dosā ca bhayā ca gāmino, II. 19.

Chandā dosā bhayā mohā, II. 18 foll.

Chandarāgavasūpetā, II. 71.

Chabyaputtehi me mettaṇ, II. 72.

Jānāmi passāmi tath' eva etaṇ, II. 26.

- Taṇ kathaṇ kathaye dhiro, i. 199.
 Taṇ tādisaṇ devamanussasetṭhaṇ, ii. 9.
 Taṇ ve tamonudaṇ dhīraṇ, i. 165.
 Tañ ca sammaggatā, ii. 43.
 Taṇhādutiyo puriso, ii. 10.
 Tatiyaṇ paṭipuccheyya, ii. 46.
 Tato aññā vimuttassa, i. 231.
 Tato have dūratarāṇ vadanti, ii. 51.
 Tatrābhiratim iccheyya, v. 232 *fol.*; 253 *fol.*
 Tathāgataṇ patvāna te bhavanti, ii. 9.
 Tath' eva silasampannaṇ, i. 152.
 Tam ahaṇ vadāmi thero, ii. 23.
 Tam āhu sekhaṇ paṭipadaṇ, i. 236.
 Tam eva bhāre yuñjanti, i. 162.
 Tamonudā te pana antalikkhagā, i. 215
 Tasmā mahantaṇ papponti, ii. 32.
 Tasmā lobhañ ca dosañ ca, i. 136.
 Tasmā saddhañ ca silaṇ ca, ii. 57.
 Tasmā have lokavidū sumedho, ii. 49 *fol.*
 Tasmā hi attakāmena, ii. 21.
 Tasmā hi te namasseyya, i. 132 ; ii. 70.
 Tasmā hi te sappurisā pasaṇsiyā, ii. 19.
 Tasmā hi dhiro idh' upatṭhitā sati, ii. 6.
 Tasmiṇ yeva viraje, i. 162.
 Tassa ayomayā bhūmi, i. 142.
 Tādisaṇ upasaṇyanti, ii. 44.
 Tāya naṇ paricariyāya, ii. 70.
 Tīhi vijjāhi sampannaṇ, i. 165.
 Tulam atulañ ca, iv. 312.
 Te atthaladdhā sukhitā, i. 294.
 Te imaṇ dhammaṇ pakāsentī, ii. 52.
 Te khemappattā sukhitā, i. 142.
 Te tusitā jetvā Māraṇ savāhanaṇ te anejā, ii. 15.
 Te mayhaṇ āsavā khīṇā, ii. 39.
 Te yogayuttā Mārassa, ii. 52.
 Te ve dhamme virūhanti, ii. 26 ; 47.
 Tesāṇ divā ca ratto ca, ii. 65.
 Tesāṇ sutvāna sappañña, ii. 52.
 Te honti jānapatiyo, ii. 59 ; 61 *fol.*

Theyyena kūṭakammena, i. 129.

Dadaṇ piyo hoti, iii. 40.
 Dadamāno piyo hoti, iii. 41.
 Dadāti setṭhasankappo, i. 130.

Danto damayataṇ seṭṭho, II. 24.
 Dassanaṇ bhāvitattānaṇ, IV. 26 *fol.*
 Dassanakāmo silavataṇ, I. 150.
 Duddadaṇ dadāti mitto, IV. 31.
 Dānaṇ ca peyyavajjaṇ ca, II. 32.
 Dālididiyaṇ dukkhaṇ loke, III. 353 *fol.*
 Ditthiyogaṇ samuhacca, II. 12.
 Ditthiyogena saṇyutta, II. 12.
 Dighāyu yasavā hoti, II. 61.
 Dukkhaṇ' antakaro satthā, II. 2.
 Dukkhaṇ' antaṇ karissanti, II. 26.
 Dubbhāsiṇaṇ vikkhalitaṇ, I. 199.
 Durāsado duppasaho, II. 46.
 Devā pi naṇ pasasanti, II. 8 ; 29.
 Devabhūto manusso vā, II. 35.
 Devalokaṇ ca te yanti, I. 162.

Dhaññaṇ dhaṇaṇ yaso kitti, II. 32.
 Dhanena dhaññaṇa ca, V. 137.
 Dhammattho silasampanno, I. 162.
 Dhammaladdhehi bhogehi, I. 129.
 Dhammassa hoti anudhammacāri, II. 8.
 Dhamme tthitā ye na karonti pāpakaṇ, II. 19.
 Dhāreti antimaṇ dehaṇ, II. 18.
 Dhāreti seṭṭhasankappo, I. 131.
 Dhiro ca aratīṇ sahati, II. 28.

Na upalippāmi lokena, II. 39.
 Na ussesu na omesu, III. 359.
 Na ca appatvā lokantaṇ, II. 49 *fol.*
 Na c'eva bhogā tathārūpa, I. 129.
 Najjo yathā naragaṇasanghasevitā, II. 55.
 Najjo yathā vārivahā va sāgaraṇ ti, II. 56.
 Na tapanti na bhāsanti, II. 54.
 Na taṇ sammaggaṇ yāññaṇ, II. 43.
 Na te dhammā virūhanti, II. 26 ; 47.
 Na tesu tādi saya saṇvutesu, II. 25.
 N'atthi loke raho nāma, I. 149.
 Nandino devalokasmiṇ, II. 59 ; 61 *fol.*
 Na pupphagandho paṭivātaṇ eti, I. 226.
 Nabha ca dūre paṭhavi ca, II. 51.
 Namo te purisaṇjañña, V. 325 *fol.*
 Na socanāya na paridevanāya, III. 56 ; 62.
 Nābhāsamānaṇ jānanti, II. 51.
 Nāya naṇ paricariyāya, I. 132.

- Nārati sahatī dhiray, II. 28.
 Nāhaṇ Bhagavato dassanassa, I. 279.
 Nāhaṇ bhabbo etarahi, I. 147.
 Nikkuhā nillapā dhirā, II. 26.
 Niraggalaṇ mahārambhā, II. 43.
 Nirayesu bhayaṇ disvā, III. 213.
 Nihiyati tassa yaso, II. 18 *joll*.
 Nihiyati puriso nihinasevī, I. 126 ; 127.
 Nekkhammaṇ adhimuttassa, III. 378.
 Nekkhaṇ jambonadass' eva, II. 8 ; 29.

 Pañcatthānāni sampassam, III. 43.
 Patirūpe vase dese, II. 32.
 Padakkhiṇaṇ kāyakammaṇ, I. 294.
 Padakkhiṇāni katvāna, I. 294.
 Padutthacittā ahitānukampinī, IV. 92.
 Padumaṇ yathā kokanadaṇ, III. 239.
 Pannabhāro visaṇyutto, I. 162.
 Paradāragamanañ cāpi, II. 71.
 Parisakkasāvo ca pan' esa vuccati, II. 19.
 Parisāya mando ca pan' esa vuccati, II. 19.
 Parovarā yassa samecca dhammā, II. 6.
 Pasannacitto yajati, II. 44.
 Pasayha Māraṇ, I. 150.
 Passanti devā ca Tathāgatā ca, I. 150.
 Passa puñṇānaṇ vipākaṇ, IV. 89.
 Pahānaṇ kāmacchandānaṇ, I. 134.
 Pahīnaṇ jātīmarapaṇ, I. 162 ; II. 23.
 Pānaṇ na hāne na cādinnam ādiye, I. 214.
 Pānaṇ na haññe, IV. 254 ; 257 ; 261.
 Pāṇātipāto adinnādānaṇ, II. 71.
 Pāragū sabbadhammānaṇ akhilo paṭibhānavā, II. 23.
 Pāragū sabbadhammānaṇ anupādāyanibbuto, I. 162.
 Pindapāta sayena, II. 65.
 Piyo ca garu bhāvanīyo, IV. 32.
 Puñṇassa dhārā upayanti paṇḍitaṇ, II. 56.
 Puñṇena puñṇaṇ saysandamānā, II. 63.
 Puṭṭhassa paramā santi, II. 24.
 Puṇḍarikaṇ yathā vaggu, II. 39.
 Puthupañño ca puriso, I. 131.
 Puthū savanti upayanti sāgaraṇ, II. 56.
 Punappunaṇ jāṭijarūpagamī, II. 6.
 Pubb' eva dānā sumano, III. 337.
 Pubbenivāsaṇ yo vedī, I. 165 ; 167.
 Purisassa hi jātassa, V. 171 ; 174.

Phalaṇ ve kadaliṇ hanti, II. 73.

Bahiddhā dadanti, I. 162.

Bahiddhā phaladassavī, II. 71.

Bahuṇ ca so pasavati, II. 5.

Bahunnaṇ vata atthāya, IV. 245.

Bahubheravaṇ ratanagaṇamālayaṇ, II. 55.

Bahussutaṇ dhammadharaṇ, II. 8.

Bahussuto pi ca hoti, II. 8.

Bālā ca avijānantā, I. 162.

Buddho antimasariro, II. 37.

Brahmā ti matāpitāro, I. 132; II. 70.

Bhabbo so tādiso bhikkhu, II. 14.

Bhayaṇ dukkhaṇ rogo, III. 311.

Bhayaṇ dukkhaṇ ca, IV. 290.

Bhāriyā silavatī hoti, 59; 61.

Bhāriyā 'ssa hoti dussilā, II. 59; 61.

Bhāvayaṇ kusalaṇ dhammaṇ, II. 40.

Bhāsamānaṇ ca jānanti, II. 51.

Bhāsāye jotāye dhammaṇ, II. 51.

• Bhikkhu ca silasampanno, II. 8.

Bhītā santāsaṇ āpāduṇ, II. 34.

Bhuñjaṇ bhogasukhaṇ, II. 70.

Bhuttā bhogaṇ bhatā bhaccā, II. 68; III. 46.

Bhojanamhi ca mattaññū, II. 40.

Maggāmaggassa kusalaṇ, II. 37.

Manāpadāyī labhate manāpaṇ, III. 50 *foll.*

-Manussabhūtaṇ sambuddhaṇ, III. 346.

-Manussalābhaṇ laddhāna, IV. 227.

Mama sankappam aññāya, IV. 235.

Mahodadhiṇ aparamitaṇ mahāsaraṇ, II. 55;

III. 52.

Mātāpitukiccakaro, III. 78.

Mātari pitari cāpi, II. 4.

Mānābhisamaya buddho, II. 42.

Mā maṇ apādako hiṇsi, II. 73.

Mā maṇ catuppado hiṇsi, II. 73.

Māro ādhipateyyānaṇ, II. 17.

Mālaṇ na dhāraye na ca gandham ācare, I. 215.

Micchādiṭṭhigatā sattā, II. 52.

Micchājīvena jīvanti, II. 54.

Mutto mocayataṇ aggo, II. 24.

Mohena adhamasattā, II. 72.

- Yakkhattaṇ yena gaccheyyaṇ, II. 39.
 Yaṇ kiñci diṭṭhaṇ vā suttaṇ mutaṇ vā, II. 25.
 Yaṇ ve disvā ca sutvā ca, II. 37.
 Yaṇ samaṇena pattabbhaṇ, IV. 340.
 Yaṇṇaṇ etaṇ paṇṇasanti, II. 44.
 Yaṇṇe vā yaḍi vā saddhe, II. 43.
 Yaṇṇo ca vipulo hoti, II. 43 *fol.*
 Yataṇ care yataṇ tiṭṭhe, II. 15.
 Yataṇ sammiṇṇjaye bhikkhu, II. 15.
 Yato ca verocano abbhudeti, II. 51.
 Yathā divā tathā rattiṇ, I. 236.
 Yathā dhammā tathā santā, II. 72.
 Yathā pi khetṭe sampanne, IV. 238.
 Yathā pi cando, III. 34.
 Yathā pi [hi]pabbato selo, I. 152 ; III. 44.
 Yathā pi megho, III. 34.
 Yathā pure tathā pacchā, I. 236.
 Yadatthaṇ bhogaṇ iccheyya, II. 68.
 Yadā ca buddhā lokasmiṇ, II. 52.
 Yadā Buddho abhiññāya, II. 34.
 Yam ariyagaraḥi nirayaṇ upeti, II. 4.
 Yasmā ca sangahā ete, II. 32.
 Yassa saddhā Tathāgate, II. 57 ; III. 54.
 Yāsu kāsu ca etāsu, I. 162.
 Ye keci kāmesu asaṇṇatā jaṇā, II. 6 ; 19.
 Ye keci me vādapathā puthussitā, II. 9.
 Ye ca kāme pariññāya, II. 12.
 Ye ca kho devadūtehi, I. 142.
 Ye ca kho samma-d-akkhāte, v. 232 *fol.* ; 253 *fol.*
 Ye ca taṇ paṭipajjanti, II. 26.
 Ye c'abbhatitā sambuddhā, II. 21.
 Ye ca yaṇṇā nirārambhā, II. 43.
 Ye ca rūpena pāmiṇsu, II. 71.
 Ye ca saddhammagaruno, II. 47.
 Ye c'assa dhammā akkhātā, II. 27.
 Ye ca sante upāśenti, I. 162.
 Ye ca sīlena sampannā, I. 281.
 Ye dassanavarāṇ laddhā, III. 329.
 Yena devūpapaty assa, II. 39.
 Ye pi dīghāyukā devā, II. 34.
 Ye viruddhā sallapanti, I. 199.
 Yesaṇ sambodhiyaṇgesu, v. 233 ; 253 *fol.*
 Yehi upakiliṭṭhā, II. 54.
 Yehi bhikkhu idh' ātāpi, II. 17 ; 74.
 Yo uddhatena cittaṇ, II. 23.

Yo ubh'ante viditvāna, III. 399 ; 401.
 Yo ca caraṇ vā titthaṇ, II. 14.
 Yo ca tesāṇ tattha tattha, II. 46.
 Yo ca sīlena sampanno, II. 23.
 Yo c'etarahi sambuddho, II. 21.
 Yo dhammacakkam abhibhuyya kevaṇi, II. 9.
 Yo naṇ bharati sabbadā, III. 38 ; IV. 266 *fol.* ; 269.
 Yo nindiyaṇ pasaṇsati, II. 3 ; V. 171 ; 174.
 Yo papaṇcaṇ anuyutto, III. 294 *fol.*
 Yo pānaṇ atimātetī, III. 205.
 Yo vitakkaṇ vitakketī, II. 14.
 Yo ve kilesāni pahāya pañca, II. 6.
 Yo vedī sabbasattānaṇ, II. 37.
 Yo ve na byādhati patvā, IV. 196.
 Yo saññatānaṇ paradattabhojinaṇ, II. 64.
 Yo hoti vyatto ca visārado ca, II. 8.

Rajataṇ jātarūpaṇ ca, II. 54.
 Rāgaṇ ca dosaṇ ca, II. 72.
 Rāgadosapaṭikkittā, II. 54.
 Rāh' aggaṇ attabhāvināṇ, II. 17.
 Rūpasokkhummataṇ ñatvā, II. 18.

Labhetha mānaṇ pūjaṇ vā, II. 32.
 Lābho alābho ca, IV. 157 ; 159.
 Lokassa antaṇ samitāvi ñatvā, II. 49 *fol.*
 Lobhajaṇ dosaṇ ca, I. 136.

Vaddhenti kaṭasiṇ ghoraṇ, II. 54.
 Vighāto hoti cittaṇ, II. 27.
 Vicināti mukhena so kaṇi, II. 3.
 Viññāṇassa nirodheṇa, I. 236.
 Vitakkaṇ samayitvāna, II. 14.
 Vinivaraṇadassāvi, II. 71.
 Vineyya maccheramalaṇ samūlaṇ, II. 63.
 Vipassamāno jānāti, II. 70.
 Virūpakkhehi me mettaṇ, II. 72.
 Vivattacchadā ye loke, II. 44.
 Vitatanho anādāno, II. 10.
 Vutthito nappajānāti, I. 131.
 Vyādhidhammā jarādhammā, I. 147 ; III. 75.

Sakkāyaṇ ca nirodhaṇ ca, II. 34.
 Sakkāro kāpurisaṇ hanti, II. 73.
 Saggaṇ ca kamati ṭhānaṇ, II. 65.
 Sankapparāgo purisassa kāmo, III. 411.

- Sankhāya lokasmiṃ parovarāni, i. 133 ; ii. 45.
 Sankhāre parato ñatvā, ii. 18.
 Sangamma taṃ namassanti, ii. 24.
 Sanghe pasādo yass' atthi, ii. 57.
 Saṃvaratthaṃ pahānatthaṃ, ii. 26.
 Saṃvaro ca pahānaṃ ca, ii. 17 ; 74.
 Saṃvāsāyaṃ vijānātha, iv. 172.
 Saṃvekkhitā ca dhammānaṃ, ii. 15.
 Sace c'assa kathākāmo, i. 199.
 Sace sammaddaso bhikkhu, ii. 18.
 Saññato dhiro dhammesu, ii. 23.
 Saññā yato [ca] samudeti, ii. 18.
 Satam etāni tñānāni, i. 151.
 Sataṃ ca gandho paṭivātam eti, i. 226.
 Sataṃ sahaṣṣānaṃ, ii. 3 ; v. 171 ; 174.
 Satataṃ pahitatto ti, ii. 15.
 Sato ekaggacittassa, ii. 29.
 Sattā gacchanti saṃsāraṃ, ii. 12 ; 52.
 Satthugaru dhammagaru, iii. 331 ; iv. 28 *fol.*
 Sadevakasmiṃ lokasmiṃ, ii. 24.
 Sadevakassa lokassa, ii. 17 ; 24 ; 34.
 Saddhammo garukātabbo, ii. 21.
 Saddhādhanāṃ silādhanāṃ, iv. 5 *fol.*
 Saddhābalaṃ viriyaṃ ca, iv. 3 *fol.*
 Saddhāya silena ca yo 'dha vaḍḍhati, v. 137.
 Saddhāya silena ca yo pavaḍḍhati, iii. 80.
 Saddhā hiriyā, iv. 236.
 Sa[n]to vidhūmo anigho nirāso, i. 133 ; ii. 46.
 Sabbakammakkhayaṃ patto, ii. 24.
 Sabbāṃ raṭṭhaṃ dukhaṃseti, ii. 76.
 Sabbāṃ lokaṃ abhiññāya, ii. 24.
 Sabbadā ve sukhaṃ seti, i. 138.
 Sabbayogavisāṇyuttā, ii. 12.
 Sabbarāgaviratassa, ii. 42.
 Sabbalokavisāṇyutto, ii. 24.
 Sabbassāpi sahāpi attanā, ii. 3.
 Sabbā āsattiyo chetvā, i. 138.
 Sabbā tā ujuṃ gacchanti, ii. 76.
 Sabbā tā jimhaṃ gacchanti, ii. 75.
 Sabbe bhadrāni passantu, ii. 73.
 Sabbe made abhibhosmi, i. 147.
 Sabbe sattā sabbe pāṇā, ii. 73.
 Sabbe saddhammagaruno, ii. 21.
 Sabbhi dānaṃ upaṇṇattaṃ, i. 151.
 Samantāvaraṇo bālo, ii. 71.

Samānattatā dhammesu, II. 32.
 Sambādhe gataṃ okāsaṃ, IV. 449.
 Sammādiṭṭhisamādānā, II. 52.
 Sammappadhānā Māradheyyādhībhuno, II. 15.
 Sammakammaviyakataṃ, II. 29.
 Sammāpaṇidhisampanno, II. 32.
 Sallape asihatthena, III. 69.
 Savedagū vusitabrahmacariyo, II. 6.
 Sa ve santo sato bhikkhu, II. 42.
 Sa ve sabbābhibhū dhīro, II. 24.
 Sahāpi dukkhena paheyya kāme, II. 6.
 Sākhāpattaphalupeto, III. 43.
 Sā dakkhiṇā ujjugatesu dinnā, II. 63.
 Sāpi chavā saṃvasati, II. 59 ; 61.
 Sāpi devī saṃvasati, II. 59 ; 61.
 Sāmiko dussilo hoti, II. 59 ; 61.
 Sāmiko silavā hoti, II. 59 ; 61.
 Sārattā rajanīyesu, II. 72.
 Singisuvannaṃ athavā pi kañcanaṃ, I. 215.
 Silaṃ samādhīpaṇṇā ca, II. 2.
 Silaṃ ca yassa kalyāṇaṃ, II. 57.
 Silato naṃ paṣaṃsanti, II. 7.
 Sile patitṭhito bhikkhu, II. 40.
 Sukhette pūtibijaṃ va, II. 47.
 Sucīṃ paṇītaṃ kālena, IV. 244.
 Sutvā arahato vākyāṃ, II. 34.
 Sunakkhattaṃ sumangalaṃ, I. 294.
 Sunetto Mugapakkho ca, III. 373.
 Subhāsitadhaṃ isayo, II. 51.
 Surāṃ pivanti merayaṃ, II. 54.
 Susaṃvihitakammantā, IV. 271 ; 273.
 Susankhataṃ bhojanaṃ yā dadāti, II. 63.
 Suhutaṃ suyitṭhaṃ suppattaṃ, II. 44.
 Sekhassa sikkhamānassa, I. 231.
 Sekho asekho ca imasmiṃ loke, I. 63.
 Senāsanaṃ ca ārabha, II. 27.
 Selo yathā ekaghano, III. 379.
 Seyyānisajjatharaṇassa dāyakaṃ, II. 56.
 So āyudāyī baladāyī, II. 64.
 So c'eva dhammaṃ carati, II. 76.
 So me atho anuppatto, II. 69.
 So silabbatasampanno, I. 167.
 So 'ham evaṃ viharanto, I. 147.

Hitāṃ devamanussānaṃ, II. 37.

Hito bahunnaṃ paṭipajja bhoge, III. 47.

IV

INDEX OF THE VAGGAS

IV

THE VAGGAS

- Akammaniya, I. 5.
 Akkosa, v. 77.
 Akkosaka, III. 252.
 Acelaka, I. 295.
 Accharāsaṅghāta, I. 10.
 Atthāna, I. 24.
 Atthavasa, I. 98.
 Adanta, I. 6.
 Adhamma, I. 16.
 Adhikarāṇa, I. 52.
 Anāpatti, I. 20.
 Anuttariya, III. 309.
 Anusaya, IV. 9.
 Anussati, v. 328.
 Andhakavinda, III. 136.
 Apanṇaka, II. 76.
 Appamattaka, I. 35.
 Abhiññā, II. 246.
 Arañña, III. 219.
 Arahatta, III. 429.
 Ariyamagga, v. 244.
 " v. 278.
 Avyākata, IV. 67.
 Asura, II. 91.
 Ākankha, v. 131.
 Āghāta, III. 185.
 Ānanda, I. 215.
 Ānisaṃsa, III. 441.
 " v. 1.
 Āpatti, II. 239.
 Āpāyika, I. 265.

Ābhā, II. 139.
 Āyācana, I. 89.
 Āvāsika, III. 261.
 Āsā, I. 86.
 Āhuneyya, III. 279.

Iddhipāda, IV. 463.
 Indriya, II. 143.

Upasampadā, III. 271.
 Upāli, V. 70.
 Upāsaka, III. 203.
 „ V. 176.
 Uposatha, IV. 248.
 Uruvela, II. 20.

Ekadhamma, I. 30.
 Ekapuggala, I. 22.
 Etadagga, I. 23.

Kakudha, III. 118.
 Kamma, II. 230.
 Kammakāraṇa, I. 47.
 Karajakāya, V. 283.
 Kalyāṇamitta, I. 14.
 Kimbila, III. 247.
 Kusināra, I. 274.
 Kesi (*Com* : Kosiya), II. 113.
 Kodha, I. 95.
 Khema, IV. 455.

Gahapati, IV. 208.
 Gilāna, III. 142.

Cakka, II. 32.
 Cara, II. 11.
 Cūla, I. 150.

Jāṇussoṇi, V. 249.
 Jhāna, I. 38.

Tika, III. 445.
 Tikaṇḍaki, III. 164.

Thera, III. 110.

Thera, v. 151.

Dāna, i. 91.

„ iv. 236.

Dīghacārika, iii. 257.

Duccarita, iii. 267.

Devatā, iii. 329.

„ iii. 421.

„ iv. 27.

Devadūta, i. 132.

Dhana, iv. 1.

Dhamma, i. 83.

Dhammika, iii. 344.

Nātha, v. 15.

Nimitta, i. 82.

Nissaya, v. 311.

Nīvarana, i. 3.

„ iii. 63.

Paccorohaṇī, v. 222.

Pañcangika, iii. 14.

Pañcāla, iv. 449.

Paṭipadā, ii. 149.

Paṇihita, i. 8.

Pattakamma, ii. 65.

Pamāda, i. 15.

Parisā, i. 71.

Parisuddha, v. 237.

Puggala, i. 76.

„ i. 118.

„ ii. 133.

„ v. 247.

„ v. 281.

Puññābhisanda, ii. 54.

Phāsuvihāra, iii. 127.

Bala, iii. 9.

Bāla, i. 59.

„ i. 84.

„ i. 101.

Bija, i. 30.

Brāhmaṇa, i. 155.

„ see Yodhājīva, 2

Brāhmaṇa, III. 221.
 Bhaṇḍagāma, II. 1.
 Bhaya, II. 121.
 Bhūmicāla, IV. 293.

Makkhali, I. 33.
 Mangala, I. 292.
 Macala, II. 83.
 Mahā, I. 173.

„ II. 185.
 „ III. 374.
 „ IV. 99.
 „ IV. 172.
 „ IV. 410.
 „ V. 32.

Mahāyañña, IV. 39.
 Muṇḍarāja, III. 45.
 Mettā, IV. 150.

Yamaka, IV. 314.
 „ V. 113.

Yodhājīva, I. 284.
 „ (Com. Brāhmaṇa) II. 170.
 „ III. 84.

Rathakāra, I. 106.
 Rāja, III. 147.
 Rūpa, I. 1.
 Rohitassa, II. 44.

Loṇaphala, I. 239.

Vaggūsaṅgahitā Suttantā, III. 449.
 „ „ IV. 144.

Vajji, IV. 16.
 Valāhaka, I. 103.
 Vinaya, IV. 140.
 Viriyārambha, I. 12.

Sa-ādhāna, IV. 274.
 Sacitta, V. 92.
 Sañña, III. 79.
 Sañcetanika, II. 171.
 Sati, IV. 336.
 Satipatthāna, IV. 457.

- Sattāvāsa, iv. 396.
 Saddhamma, iii. 174.
 Santhāra, i. 93.
 Sappurisa, ii. 217.
 Samacitta, i. 61.
 Samana, i. 229.
 Samanasaññā, v. 210.
 Sambōdha, iv. 351.
 Sambodhi, i. 258.
 Sammappadhāna, iv. 462.
 Sādhu, v. 240.
 „ v. 273.
 Sārāṇiya, iii. 228.
 Sīti, iii. 435.
 Sihanāda, iv. 373.
 Sukha, i. 81.
 Sucarita, ii. 228.
 Sumana, iii. 32.
 Sekhabala, iii. 1.
 Sobhana, ii. 225.
 Vagga, *with no title*, v. 303.
 „ „ „ v. 359.

V

INDEX OF THE SUBJECTS IN THE NIPĀTAS

- dve dānāni, 91.
 „ desanā. Dhamma°, 53.
 „ dhammā, 49; 50; 51; 58; 61; 78; 83; 88; 91;
 94; 95; 96; 97; 98; 100.
 „ paccayā, 56; 66; 87.
 „ paṭipattiyo, 69.
 „ paṭisanthārā, 93.
 „ paṇḍitā, 59; 84.
 „ padhānāni, 49.
 „ pariyetṭhiyo, 93.
 „ pariyesanā, 93.
 „ pariccāgā, 93.
 „ parisā, 70-6.
 „ puggalā, 63; 76; 77; 87; 90.
 „ pūjā, 93.
 „ balāni, 52.
 „ bālā, 59; 84.
 „ buddhā, 77.
 „ bhikkhū suttante gaṇhetvā, 69
 „ bhūmiyo, 61; 67.
 „ bhogā, 92.
 „ yāgā, 91.
 „ ratanāni, 94.
 „ vajjāni, 47.
 „ vassūpanāyikā, 51.
 „ vādā (Bhagavato), 58; 62.
 „ vuddhiyo, 94.
 „ vepullāni, 94.
 „ saṇvibhāgā, 92.
 „ sangahā, 92.
 „ sanghe samayā, 68.
 „ [a-]santasantā, 68.
 „ sammicayā, 94.
 „ sannivāsā, 78.
 „ santhārā, 93.
 „ sambhogā, 92.
 „ sukhāni, 80 *fol.*
 „ suppaṭikātabbā, 61.

TIKA-NIPĀTA (VOL. I.).

- tīṇi aṅgāni, 115 *fol.*; 153; 244 *fol.*; 284; 286.
 tividhena aṭṭhiyitabbāṇ, 115.
 tayo atthavasā, 151.
 tīṇi adhipateyyāni, 147.
 „ (mātapitunnaṇ) adhivacanāni, 132.

- tividhena antarāyakaro, 160 *fol.*
 „ avyāpanna-citto, 262.
 tayo assakhaḷunkā, 287.
 „ assasadassā, 289.
 „ assājāṇiyā, 290.
 — assādo, ādinavo, nissaraṇaṇ, 258, 259.
 tayo āpāyikā, 265.
 tīni uccāsayanamahāsayanāni, 181.
 tayo upakkilesā, 253.
 „ uposathā, 142; 205.
 — kaṭuviyaṇ, āmagandho, makkhikā, 280.
 tīni kathāvatthūni, 197.
 „ karaṇīyāni (accāyikāni), 229; 230; 239; 240.
 „ [a]kusalamūlāni, 203.
 „ gandhajātāni, 225.
 tayo gilānā, 120.
 — gītaṇ, naccaṇ, hasitaṇ, 261.
 tīni tṭhānāni . . ., 150; 151; 153; 185 *fol.*; 222.
 „ titthāyataṇāni, 173.
 „ devadūtāni, 138.
 tividhaṇ Dhammaṇ desemi, 276.
 tividhena Dhammo sacco, 188 *fol.*
 „ sanditthiko Dhammo hoti, 156 *fol.*
 tayo dhammā, 101; 102; 103 *fol.*; 106; 113; 114;
 199; 275; 279; 281; 282; 291; 292; 293; 297; 299.
 tividhena dhammā [a]kusalā, &c., 193 *fol.*
 tisso dhātuyo, 286.
 „ nijjarāvisuddhiyo, 221
 tīni nidānāni (kammāṇaṇ), 134: 135; 263 *fol.*
 tividhena sanditthikaṇ nibbānaṇ hoti, 158.
 tīni nimittāni, 256; 257.
 tayo nerayikā, 265.
 „ paccayā (manussaṇaṇ khayō), 159.
 tīni paññattāni, 151.
 „ paṭicchannāni, 282.
 tisso paṭipadā, 295; 296.
 tinnaṇ paṭisevanāya (n'atthi titti), 261.
 tisso parīsā, 242; 285.
 tīni pavivekāni, 240; 241.
 tinnaṇ (hetūṇaṇ) pahānaṇ, 215.
 tīni paḥiyyi, 145.
 „ paṭihāriyāni, 170.
 tinnaṇ pātubhāvo dullabho, 266.
 tayo puggalā, 107; 118; 121; 122; 123; 124; 126;
 127; 128; 130; 266; 267; 283.

- tayo purisakhalunkā, 287.
 „ purisasadassā, 289.
 „ purisājāniyā, 290.
 tiṇi bhayāni (amāta-samāta-puttikāni), 178.
 tayo bhavā, 223; 224.
 tividho bhikkhu (thero, majjhimo, navo), 236 *fol.*; 246;
 247.
 tayo madā, 146.
 „ malā, 105
 tividhena mānānusayā na honti, 182 *fol.*
 tiṇi moneyyāni, 273.
 tividhena rakkhitaḥḥaṇ, 261.
 ti-lakkhano paṇḍito, bālo, 102 *fol.*
 tividhena vāko, doso, kasāvo, 109 *fol.*
 tisso vaddhiyo, 152.
 tividhena (Tathāgato) vadati, 142.
 tisso vandanā, 294.
 tayo vādā, 286.
 tisso vijjā, 163; 166.
 tayo vitakkā, 274; 275.
 tisso vipattiyo, 268; 270.
 tiṇi vivatāni, 283.
 tisso vuddhiyo, 287.
 tiṇi vyākatāni (Ānandena), 217.
 tividhena saṇyamo, 155; 156.
 tiṇi sankhata-lakkhanāni, 152.
 tayo satthāro, 277.
 tinnaṇ sam mukhībhāvā (puññaṇ pasavati), 150.
 tiṇi samaṇakaraṇiyyāni, 229.
 tayo samayā sucariṇaṇ, 294.
 tisso sampadā, 269; 270; 271; 287.
 tiṇi saraṇiyyāni, 106.
 tisso sikkhā, 230; 231; 233; 234; 235.
 — silaṇ, samādhi, paññā, 219; cf. 249-53.
 tividhena (Tathāgato) sukhaṇ seti, 136 *fol.*
 tiṇi soceyyāni, 271; 272.

CATUKKA-NIPĀTA (VOL. II.).

- cattāri agatigamanāni, 18; 19.
 cattāro aggapasādā, 34.
 cattāri angāni, 79; 113; 116; 157; 170; 194; 250;
 251.
 cattāro attabhāvapaṭilābhā, 159.
 cattāri attavadhāya parābhavāya phalaṇ denti, 73.
 „ atthavasā, 239.

- cattāri atthā (brahmacariyassa), 26.
 „ adhivacanāni (mātāpitunnā), 70.
 „ anavajjāni, 26.
 cattāro antakarā, 163.
 cattāri appāni, 26.
 cattāro abbhutadhammā, 130; 131; 132; 133.
 „ abhisandā, 54; 56.
 cattāri ambāni, 106.
 „ asankheyyāni, 142.
 cattāro assājāniyā, 114. *See also* angāni.
 cattāri ahrājakulāni, 72.
 cattāro ānisaṅsā, 185; 239.
 catasso ābhā, 139.
 cattāro ālokā, 139.
 „ āsivisā, 110.
 cattār' indriyāni, 141.
 cattāro iriyāpathā, 13; 14.
 „ udakarahadā, 105.
 „ upakkilesā, 53.
 catasso upapattiyo, 39.
 cattāro obhāsā, 139.
 cattāri kammāni, 67; 230; 232; 233; 235; 236.
 cattāro kavī, 230.
 „ kālā, 140.
 „ kumbhā, 104.
 cattāri cakkāni, 32.
 „ cinteyyāni, a°, 80.
 „ attanā jānitabbāni, 191.
 catuvidhaṃ jāneyyaṃ, 179.
 cattāri imāni jāyanti, 213.
 „ thānāni, 63; 64; 118; 119; 120; 187; 196
 fol.; 202; 249.
 „ taṇhāya adhivacanāni:—jālīni, *dec.*, 211 *fol.*
 cattāro taṇhuppādā, 10; 248.
 „ thūpārahā, 245.
 „ therakaraṇā dhammā, 22.
 catasso dakkhiṇā visuddhiyo, 80.
 catuvidhena (Tathāgato) datthā, 25.
 cattāri dukkhasaccāni, 202.
 „ duccaritāni (vacī°, 141; 228.
 cattāro Dhammakathikā, 138.
 catuvidhā Dhammadesanā, 51.
 cattāri Dhammapadāni, 29.
 cattāro dhammā, 1; 2 (*bis*)=221=252; 4; 19=71=83
 =84=226=237=253; 22; 35; 39; 65; 66; 76;
 77; 144; 147; 172; 182; 245; 246; 256.
 12—2

- catasso dhātuyo, 165.
 catuvidhena paccayā uppajjati sukhadukkhaṃ, 157.
 cattāro pajjotā, 140.
 cattāri mayā paññattāni, 181 foll.
 catasso paññattiyo (agga°), 17.
 cattāri pañhavyakaraṇāni, 46.
 catusu paṭipajjamāno, 4.
 catasso paṭipadā, 149; 150; 152-155.
 „ paṭisambhidāyo, 160.
 catuvidho bhikkhu patto, 183 foll.
 cattāro padesā. mahā°, 167.
 cattāri padhānāni, 16; 74. sammap°, 15.
 cattāro papañcavādā, 161 foll.
 catasso pabbhā, 139.
 „ kalyāṇiyo paripucchāyo, 177 foll.
 „ pariyesanā. [an]ariya°, 247.
 „ parisā, 78; °dussanā, &c., 225; saddhā, 164.
 cattāro pasādā. See aggapasādā.
 catuppādā gāthāya, 178
 cattāro pāpa-kalyāṇā, 222.
 „ dhammā, 223.
 „ puggalā (saṃvijjamānā lokasmiṃ), 5; 6; 46; 71;
 85; 86; 88-93; 95-98; 100; 126; 128; 130;
 133; 135; 136; 137; 155; 165; 205.
 „ puggalā valāhakūpamā, &c., 102 foll.; 109 foll.
 catuvidho purisadhammo Bhagavā, 112.
 „ purisā, 217-22.
 „ purisājāṇiyyā, 115. See also angāni.
 cattāri balāni, 141; 142; 252.
 cattāro balivaddā, 108.
 catuvidhaṃ brahmacariyaṃ, 243.
 cattāri brāhmaṇa-saccāni, 176.
 „ bhayāni, 121; 123; 240.
 cattāro bhikkhuvihārā, 26.
 catuvidho bhikkhu, 41.
 cattāro maraṇadhammā samānā, 173 foll.
 „ mahāyāgā, 42; 43.
 catudhammo mātugāmo, 82.
 catubbhāgiyo mātugāmo, 202 foll.
 catasso mūsikā, 107.
 cattāro yogā, 10; viṣaṇ°, 11.
 „ rukkhā, 109.
 „ rogā (pabbajitassa), 143.
 cattāri labhāni, su°, 26.
 „ loka-saccāni, 23; 48; 50.

- cattāro vaṇṣā, ariya°, 27.
 cattāri vanijjaṭṭhānāni, 81 *fol.*
 cattāro valāhakā, 102; 103.
 „ vādī, 138.
 cattāri vidūrāni, suvidūra°, 50.
 cattāro vipallāsā (saññā°, citta°, diṭṭhi°), 52.
 „ vibhajjavādā, 172 *fol.*
 cattāri vesārajjanī, 8.
 cattāro vohārā. [an]ariya°, 246.
 „ vyattā, 8
 saṇvāsā, 57; 59.
 cattāri sakkāyasaccāni, 33.
 „ sangahavatthūni, 32; 248.
 „ saccāni. *See* dukkhasaccāni, brāhmaṇasaccāni,
 lokasaccāni, *above*.
 cattāro sacchikaraṇiya dhammā, 182.
 catasso saññā, 167.
 cattāro [a]saddhammā, 47.
 „ samañā, 238
 catuvidhena samā, 6 *fol.*
 catasso samādhibhāvanā, 44.
 „ sampattiyo (sila . . . vimutti), 20.
 catuvidhā-sambhūto kāyo, 144 *fol.*
 „ sārā, 141.
 catuvidhena sukhaṇ (dukkhaṇ) seti ratṭhaṇ, 74 *fol.*
 cattāri sukhāni, 69.
 „ sucaritāni, vaci°, 141; 228.
 catasso seyyā, 244.
 cattāri sokhummāni, 17.
 catudhammo sotāpanno, 80.

PAÑCAKA-NIPĀTA (VOL. III.).

- pañcannaṇ aggaṇ, 202.
 pañc' angāni, 20; 65, 128; 147; 148; 151; 153; 154;
 156-64; 243; 248.
 „ aññāvyaṅkaraṇāni, 119.
 pañcannaṇ atthāya hoti sappuriso, 46.
 pañca dhammā anāyussā, 145.
 pañc' antarāyā (vassassa), 243.
 „ abbhokāsikā, 220.
 „ abhisandā, 51.
 „ ākāra, 197.
 „ āghātapativinayā, 185; 186.
 „ ādiyā (bhogaṇaṇ), 45.

pañc' ādīnavā, 250; 251; 252; 254; 255; 256; 257;
258; 259; 260; 267; 268; 270.

„ ānisaṃsā, 41; 42; 248; 250; 251; 253-5;
257-60; 267; 268. *cankame*, 29.

„ āpāyikā, 146.

„ āraññakā, 219.

„ āvaranā, 63.

pañcavidhena itthi antarāyakaro, 67 *fol.*

pañc' upakkilesā, 16.

„ upanīṣā, 19 *fol.*; 200.

„ ekāsanikā, 220.

„ kāladānāni, 41.

pañcavidhena khippanisanti. 201.

pañcabi paccayehi [na]ciratthitiko saddhammo,
247.

pañca cetokhilā, 248.

„ dhammā cetovimutti phalā, 84.

„ ñānāni, 24.

„ ṭhāna[ni], 4; 33; 42; 43; 54; 57-62; 71; 191;
207; 244. [aṭ]ṭhānā, 14 *fol.*

„ dānāni, 41; 171. *See* kāla, ānisaṃsā.

„ dānaphalāni, 39.

„ dukkhāni, 146.

„ dhammā dullabhā, 47.

„ dhanāni, 53.

pañcavidhena bhikkhu dhammavihārī, 86; 88.

pañca dhammā, 3; 6-8; 12; 38; 47; 76-8; 81-5;
110-14; 116; 119-21; 127; 128; 130; 135-8; 139-
145; 170; 171; 173-8; 183; 191; 195 *fol.*; 203
fol.; 206; 221; 248; 261-6; 271 *fol.*; 274-8.

pañcavidhena dhammikā rakkhāvaranagutti,
150.

pañcūpamo Dhammo, 236.

pañca dhātuyo (nissaraṇiyyā), 245.

„ nissandā, 30 *fol.*

„ nīvaranā, 63; 65.

„ nīvaranapaccayā mantā nappatibhanti, 230.

„ nesajjikā, 220.

„ paṇsukūlikā, 219.

„ pacchābhattikā, 220.

„ paṭivinodayā (dup°), 184.

„ pattapiṇḍikā, 220.

„ padhāniyaṅgāni. *See* aṅgāni.

„ puggalā, 90; 95; 164 *fol.*; 181.

„ purisā, 156.

- pañca porāṇā brāhmaṇadhammā, 221.
 „ phāsuvihārā, 119; 132.
 „ balāni, 10; 11; 12; 248. Tathāgata°, 9. sekha°,
 1 foll.; 5 foll.; 10.
 „ brahmanā, 224.
 „ bhayāni, 204; (anāgata°), 100-110.
 „ macchariyāni, 272.
 pañcakaṇ manāpaṇ labhate manāpadāyī, 49.
 pañca yathāsanthatikā, 220.
 „ yodhājīvā, 89; 93.
 „ ratanāni, 167; 239.
 „ rukkhāmulikā, 219.
 „ vaddhiyo, 44; 80.
 „ vanijjā, 208.
 „ vinibandhā, 249.
 „ vimuttāyatanāni, 21.
 „ vyasanāni, 147.
 „ saṇḍojanāni (orambhāgiyāni), 85.
 „ saññā, 79.
 pañcavidhena saññī, 169.
 pañca satthārā, 123.
 „ samayā ([a°]padhānaya), 65.
 pañcangikassa sammāsamādhissa bhāvanā, 25.
 pañca sampadā, 53; 118; 119; 147.
 pañcakaṇ sikkhitabbaṇ, 37; 69 foll.
 pañcavidhaṇ sīlaṇ, 35; 208 foll.
 pañca sikkhāpadāni, 211.
 pañcannay siho viya Tathāgato, 121.
 pañca sukhāni (samana°), 146.
 „ supinā (Tathāgātassa mahā°), 240.
 „ sekhaveśārajja karaṇadhammā, 127.
 „ sosānikā, 220.
 Gavesi pañca upasakasataṇ ca, 214.

CHAKKA-NIPĀTA (VOL. III.).

- cha-angāni, 282; 283; 336.
 cha paccayā yehi Bhagavā [an-] attamano, 341 foll.
 cha-adhippāyā . . . pariyosānā, 363.
 „ anuttariyāni, 284; 325.
 cha [at]thānāni, 422; 441 foll.
 chaṭṭhānāni adhimutto, 376.
 tīni sukhāni anuyutto, ananuyutto, 299
 cha-anussatitthānāni, 284 foll.; 312; 315. (pañ-
 ca), 323; (chaṭṭhañ ca), 325.

chalūpamo appamādo, 364.

chal-abhabbatthānāni, 438 *fol.*

„ abhi jātiyo, 383.

„ ākankhamānāni, 340.

„ ānisaṃsā, 381; 441; 443.

„ āyatanāni, ajjhattikāni, bāhirāni, 400. (phass°.

See catukka-nipāta, 161; pañcaka-nipāta, 32.)

„ ārāmā, 293 *fol.*

chabbidhena āsavā pahātabbā, 388.

„ iddhi vidhā, 425.

chal-upekkhā, 295.

cha kāmānaṃ adhivacanāni, 310.

channaṃ puggalānaṃ ceto Tathāgatenā vidito, 402.

cha vipākā bhikkhuno jhāyino, 355.

tisso taṇhā ca tayo mānā ca, 445.

chalangasamannāgata dakkhinā, 336.

cha dukkhā kāmabhogino, 351.

channaṃ devakāyānaṃ ūṇaṃ, 331.

cha dhammā, 279-84; 288 *fol.*; 309-11; 329-31; 334;

362; 387; 421; 423; 426 *fol.*; 429-38; 445-51.

chavidhena Dhammo sandiṭṭhiko, 356 *fol.*

cha dhātuyo nissaraṇiā, 290.

„ „ (ārabbhadhātu, etc., 338).

„ „ (mahābhūtādini. *See* vol. I., 175).

„ nāgā, 345.

„ nidānāni (kammānaṃ samudayāya: *in two lists of three*).

chavidhena nibbedhika pariyāyo dhammapariyāyo, 410.

cha pāripūripaccayā, 360.

„ parihaṇiā dhammā, 309; 338. a°, 310. *Cf.* 329; 330 *fol.*

channaṃ pātubhāvo dullabho, 441.

cha puggalā, 349.

cha balāni. Tathāgata-, 417.

chavidhena bahussuto, 361.

tayo ca bhavā tisso ca sikkhāyo, 444.

cha bhikkhū, 391.

„ bhābbatthānāni, 438-40.

chavidhā maraṇasati, 304; 306.

cha mānā. *See* taṇhā.

chabbidhena vajjhaṇ. 301.

cha vijjābhāgiyā dhammā, 334.

„ vivādamūlāni, 334.

„ vyākaranāni, 399 *fol.*

cha satthārā, 366 *foll.*
 chavidhena khīṇāsavassa santuṭṭhi, 359.
 cha samayā, 317; 320.
 „ dhammā sārāṇīyā, 288 *foll.*
 tisso sikkhā. *See bhavā.*
 chavidhena hīṇāyāvattati, 394.

SATTAKA-NIPĀTA (VOL. IV.).

satt' aggī, 41.
 tayo aggī pahātabbā . . . tayo sakkatvā, 43 *foll.*
 satt' angāni, 10; 31.
 satt' ānusayā, 9.
 cattāri arakkheyyāni; tīhanupavajjo, 82.
 satta jīvitassa upamāyo, 136 *foll.*
 „ dānaphalāni, cha sandiṭṭhikāni, ekay sam-
 parāyikay, 81.
 „ dhanāni, 4, 5, 7.
 „ dhammā, 1; 2; 16; 24 *foll.*; 28-30; 32; 82;
 85; 94; 105; 113; 140-2; 144; 148.
 „ nagaraparikkhārā, 106.
 „ niddasavatthūni, 15; 36; 38.
 „ parābhavā, 26.
 „ puggalā, 10 *foll.*; 13 *foll.*; 145 *foll.*
 „ purisagatiyo, 70.
 „ balāni, 3.
 „ bhariyā, 92.
 „ viññāṇaṭṭhitiyo, 39.
 „ vipattiyo, 26.
 „ saṇṇyojanāni, 7; 8.
 „ saññā, 46.
 „ saddhammā. a°, 108; 145.
 „ samādhīparikkhārā, 40.
 „ sampattiyo, 26.
 „ sambhavā, 26.
 „ suriyā, 100-103.

AṬṬHAKA-NIPĀTA (VOL. IV.).

aṭṭh' angāni, 188; 237; 248-62; 339.
 „ akkhanā, 225.
 „ acchariyā abbhuta dhammā, 216 *foll.* *See also*
 samudda, dhammavinaya.
 aṭṭhavidho Bhagavā attamanō hoti, 341 *foll.*
 aṭṭh' abhibhāyatanāni, 305.

- atth' abhisandā (puñña°, kusala°), 245.
 „ alaya-dhammā (cha, pañca, cattāro, tayo, dve),
 296; 328.
 „ asaddhammā, 160; 164.
 „ assakhalunkā, 190.
 „ ānisaṇṣā, 150.
 „ ārabbhavatthūni, 334.
 „ ahuneyya-dhammā, 290 *fol.*
 „ upanisadhammā, 336.
 atthagiko uposathanisaṇṣo, 248-62.
 atth' ovādakadhammā, 279.
 attha kāmānaṇṇadhivacanāni, 289.
 „ kusalābhisandā, 245.
 „ kusitavatthūni, 332.
 „ garudhammā (bhikkhuninaṇṇa), 277.
 „ mahācorangāni, 339.
 „ Tathāgatass' adhivacanāni, 340.
 atthavidhā tassa-pāpiyyasikā kātubbā, 347.
 attha dānavatthūni, 236.
 „ dānāni, 236; 243.
 dānūpapattiyo, 239.
 cattāro diṭṭhadammasukhadhammā, . . . sam-
 parāyasukhadhammā, 281 *fol.*; 285 *fol.*
 attha devakāyehi ñāṇāni, 302.
 „ dosā, 190.
 „ dhammavinaya-dhammā, 200; 207.
 „ dhammadesanāpaṭibhāniya dhammā,
 337.
 „ dhammā, 155 *fol.*; 189; 196; 198; 200;
 206-9; 212 *fol.*; 217; 220; 265; 267 *fol.*;
 271; 276; 279; 281; 285; 290 *fol.*; 296; 314;
 328; 331; 345-8.
 „ paccayā, 151.
 atthavidhaṇ paṭisāraṇiyakammaṇṇ kareyya,
 346.
 attha parisā, 307.
 atthavidhaṇ [a]pasādaṇ pavedeyyaṇ, 345.
 attha puggalā, 293, 325.
 tīni puññakiriyavatthūni (parittaṇ, mattaso,
 adhimattaṇ kattaṇ), 241 *fol.*
 attha puññābhisandā, 245.
 „ purisakhalunkā, 190.
 „ bandhanākārā, 196 *fol.*
 „ balāni, 223 *fol.*
 „ brahmacariyapāripūripaccayā, 151.

- atthā bhikkhudūsakā dhammā, 172. .
 „ bhūmicālapaccayā, 312.
 atthavidhā maraṇaṣati, 317 *joll.*
 atthā malāni, 195.
 „ mātugāmadhammā (yehi samannāgato devā-
 naṃ, &c.), 265; 267 *joll.*; 269 *joll.*
 „ mukhāni (āya°, apāya°), 283.
 „ lokadhammā, 156; 157.
 „ vitakkā (mahāpurisa°), 229.
 „ vibhajjavādā, 173 *joll.*; 179 *joll.*
 „ vimokhā, 306.
 „ sabbākāraparipūridhammā, 314 *joll.*
 „ vohārā. [an]ariya°, 307.
 atthavidhā sabbadhammāparipucchā, 338.
 atthā [a]samayā. *See* akkhaṇā.
 „ samuddadhammā, 198; 206.
 „ sikkhitabbāni, 299.
 „ sampadā, 322.
 atthavidhena attā-hitāya, para-hitāya paṭipanno,
 220 *joll.*; 244.
 atthā hetū. *See* paccayā.

NAVAKA-NIPĀTA (VOL. IV.).

- nav' angāni, 387; 388.
 cattār' angāni paripūretabbāni, pañc' āni-
 saṃsā, 359.
 nav' atthā yesaṃ brahmacariyaṃ na vussati, 382.
 „ anupubbanirodhā, 409
 navavidhena anupubbanirodho, 456.
 „ anupubbapassaddhi, 456.
 nava anupubbavīhārā, 410; 438 *joll.*
 navavidhena abhayaṃ, 455.
 „ amataṃ, 455.
 nav' assā, 396.
 „ āghātapāṭivīnaya, 408.
 „ āghātavatthūni, 408.
 pañc' ānisaṃsā, cattāri padāni (brahmacariye),
 359.
 navavidhena tad-āyatanaṃ no paṭisaṃvedeti,
 427.
 cattāro iddhipadā, pañca vinibandhā, 464.
 pañc' upanisa sambodhapakkhikānaṃ dhammānaṃ,
 cattāro dhammā uttariya, 351 *joll.*

- navehi upamehi kāyagatā sati paññāpeti, 373 foll.
 pañc' upādānakkhandhā, cattāro satipaṭṭhānā, 458.
 navavidhena ubhatobhāgavimutto, 453.
 pañca kāmagaṇā, cattāro satipaṭṭhānā, 458.
 navavidhena kāyasakkhī, 451 foll.
 „ khemaṇ, 455. °ppatto, 455.
 pañca gatiyo, cattāro satipaṭṭhānā, 459.
 navehi dhammehi cittaṇ pativāpeti, 423.
 navavidhaṇ cittaṇ suparicittaṇ. 402 foll.
 pañca cetokhilā, cattāro satipaṭṭhānā, 460.
 navavidhaṇ (?) dānaṇ phalataṇ, 393 foll.
 nava ṭhānāni, abhabbo ajjhācaritaṇ, 369; 371.
 „ „ yehi deve adhigaṇhanti, 396.
 atṭha vippatīsāriniyo, eka avippatīsārini, 391.
 „ taṇhāmūlakā dhammā, 400.
 navavidhaṇ tadanganibbānaṇ. 454.
 nava dhammā, 357; 400; 423; 456; 465.
 navavidhaṇ nibbānaṇ, 453. sandiṭṭhikaṇ, 452. diṭṭha-
 dhamma°, 454.
 pañcavidho nissayasampanno, cattāro dhammā
 upanissāya vihātubbā, 353.
 pañca nīvaranāni, cattāro satipaṭṭhānā, 457.
 navavidhena paññāvimutto, 452.
 nava pañhā, 385.
 cattari padāni, pañc'ānisaṇsā (brahmacariye),
 359.
 navavidhaṇ parinibbānaṇ, 454.
 nava paripakka-dhammā, 357.
 navavidhā passaddhi, 455.
 dve puggalādi duvidhena veditabbo, 365.
 nava purisā-khaḷunkā, -sadassā, -ājānīyā,
 397.
 cattāri balāni, pañca bhayāni, 363.
 pañca bhayāni, cattāri sotāpattiyangāni, 405;
 407.
 navavidho bhikkhu-Māra-sangāmo, 432.
 pañca macchariyāni, cattāro satipaṭṭhānā,
 459.
 nava mukhāni, 386.
 atṭhavidhena loka pariyāpanno, ekavidhena loka-
 tiṇṇo, 430.
 navavidhaṇ yathāsukhaṇ nibbānaṇ veditabbaṇ,
 415.
 pañca vinibandhā, cattāro iddhipādā, 464.

- pañca vinibandhā, cattāro satipaṭṭhānā, 461.
 „ navavidho vūpakatṭhavihāro, 435.
 pañca saṅgyojanāni (orambhāgiyāni), cattāro satipaṭṭhānā, 459.
 pañca saṅgyojanāni (uddhambhāgiyāni), cattāro satipaṭṭhānā, 460.
 nava saññā (amatapariyosānā), 387.
 „ sattāvāsā, 401.
 navavidhena sandiṭṭhiko Dhammo, 453.
 nava sambādā, 449.
 pañca sikkhādubbalyāni, cattāro satipaṭṭhānā, 457; 462; 463.
 cattāri sotāpattiyaṅgāni. *See* bhayāni.

DASAKA-NIPĀTA (VOL. V.).

- dasa agārajjhāvasana-dhammā, 288.
 „ atthavasā, 70.
 dasavidho attho, 275.
 „ adhammo, 222 *foll.*; 254 *foll.*
 dasūpamo appamādo, 21.
 dasa arahatta-sacchikarāṇiyā dhammā, 209.
 dasavidhaṃ ariyadhammo, 274.
 „ ariyaṃ dhovanaṃ, 216. *See also* paccorohanā, virocanaṃ, vamaṇaṃ.
 dasa ariyavāsā, 29; 30.
 — avijjā nava c'āhārā, 113.
 dasavidhā asaṇṇī-samādhi-paṭilābho, 7 *foll.*
 dasa ākankhamānaṭṭhānāni, 131.
 „ aghātapativinayā, 150.
 „ āghāta vatthūni, 150.
 „ ādinavā (rājantepurappavesane), 81.
 „ āsavakkhaya-dhammā, 237.
 „ dhammā āhārā, 136.
 das' uddesā. *See* pañhā.
 „ upanisā dhammā, 4-6.
 „ upatṭhāpana-dhammā, 73.
 „ upasampadā-dhammā, 72.
 „ ubbāhikā-dhammā, 71.
 dasa kaṇṭakā, 134.
 „ kathāvatthūni, 129.
 dasavidhā kammantasampatti, 297.
 dasavidhā kasiṇāyatanāni, 46; 60.

- dasavidhā kāma bhogī, 177.
dasavidhaya kusala ya, 274.
,, kusalakammapathā, 268. a°, 266.
pañca cetokhilā, pañca vinibandhā, 17.
dasa codanā-dhammā, 79.
,, tñānāni (pāsāṇāni), 129.
— "titthatu-dasaka" - ekantasukhapaṭisajvedī,
84 foll.
dasa tirangāni, 232 foll.; 252 foll.
,, diṭṭhiyo, 185; 193; 196.
,, diṭṭhisampannā, 119.
dasavidhaya dukkha ya, 121 foll.
dasa dukkhassa' antakara-dhammā, 50; 55.
,, dullabhā dhammā, 135
dasavidhā dhammacariyā, 302.
dasa dhammatā-uppajjamānā dhammā, 2.
,, dhammā, 10 14; 23; 25; 50; 55; 71; 73; 79;
87-9; 135 foll.; 144; 151; 153; 155; 157; 161;
164; 198; 201; 209 foll.; 220; 237-9; 247.
,, nāthakaraṇā dhammā, 23; 25.
,, nijjarāvatthūni, 215.
,, niddhamaniyā, 220.
,, nirayā, 170.
dasehi dhammehi nissaṭo Tathāgato, 151.
dasavidhā ariyā paccorohani, 236; 249; 251.
dasa pañhā, das' uddesa, dasa veyyākaraṇāni,
54.
,, paramanipaccākāratthānāni, 65
,, dhammā paripanthā, 136.
dasavidhā paripucchā, 106.
,, parisuddhā dhammā, 237.
dasa paṭibhāṇa-dhammā, 154.
,, dhammā pahātabbā, 39.
,, pātimokkhatthapanā, 70.
,, piyattādinaya saṃvattamānā dhammā, 164.
,, puggalā, 23; 139.
dasavidhena petānaya dānaya upakappati, 269.
dasa phāsuvihāra-dhammā, 201.
,, balāni (khināsavassa bhikkhuno), 174.
,, ,, (Tathāgata), 33; 37.
satta rojjhangā, tisso vijjā, 211.
dasavidhā brahmayāni bhavetabbā, 229.
pañca bhayāni, catthāri sotāppattiyaṅgāni, ariyo
ñāyo, 182 foll.
— bhavataṇha, nava c'āhārā, 116.

- pañcavippahino pañcangasamannāgato bhikkhu, 16.
 pañcasamannāgato bhikkhu pañcasamannāgataṃ senā-
 sanaṃ, 15.
 dasa maggaṅgāni, 211 *joll.*; 222-49.
 „ mātugāma-dhammā, 286-8.
 „ micchattā, 240.
 „ yathābhuta-dhammā, 283 *joll.*
 ekaj loka-dhamma-tikaṃ, nava paḥāna-dhamma-
 tikāni, 144.
 dasa vaddhiyo, 219.
 dasavidhaṃ ariyaṃ vamaṇaṃ, 219.
 „ ariyaṃ virecanaṃ, 218.
 dasa vuddhi-dhammā, 153; 155, 157; 161.
 „ vatthūni, 74-76.
 tisso vijjā. *See* bojjhaṅgā.
 dasavidho vinicchayo, 41.
 pañca vinibandhā, pañca cetokhilā, 17.
 dasa vibhajjavādā, 189.
 „ vivādamūlāni, 77 *joll.*
 „ vihārā, 202.
 „ veyyākaraṇāni. *See* pañhā.
 „ vyasanā, 169.
 „ saṃyojanāni, 17.
 dasavidho saṃsappaniyapariyāyo, 291.
 „ sacittapariyāya-kusalo, 92-5; 97.
 dasa saññā (amatapariyosānā), 105 *joll.*
 „ „ (ābādhikassa bhāsitaḥ), 108.
 dasavidhā sandosaṃvāpatti, 292-8.
 dasa saddhammā, 149. asaddhammā Niganthānaṃ,
 150.
 dasavidhaṃ saparikkamano Dhammo, 262.
 dasa sabbākāraparipūraṇadhammā, 10-14.
 tisso samaṇa-saññā, satta dhammā, 210.
 dasa samāpattiparamā, 47.
 „ sammattā, 240.
 „ dhammā sariratthā, 89.
 dasavidhaṃ sāmaṇaṃ, 273.
 dasa dhammā sārāṇi, 89.
 dasavidhena sikkhitabbhaṃ, 107.
 dasa kusalāni silāni aggāya parenti, 1.
 „ sugatavinaya-dhammā, 237 *joll.*
 dasavidhaṃ soceyyaṃ, 264.
 pañca hāniyā dhammā, pañca vuddhiyā, 122 *joll.*
 dasa hetukatikāni, 261.

EKĀDASAKA-NIPĀTA (VOL. V.).

- ekādas' angāni gopālakassa, 347 ; 359.
 „ accanta gāmino dhammā, 326.
 „ āmatadvārāni, 342 *foll.*
 ekādasavidhā ājāniya jhāyitaṃ jhāyitabbāṃ, 321.
 ekādas' ānisaṃsā, 342.
 „ upanisa-dhammā, 315 *foll.*
 ekādasatthānehi kusalāni silāni aggāya purenti, 311
 ekādasa' dhammatā-uppajjamānā dhammā, 312.
 „ dhammā, 326 ; 329 ; 333 ; 335 ; 337.
 ekādasavidhena manasikāro, 321.
 ekādasakena vihārena vihātabbāṃ, 328 ; 332 ; 334.
 ekādasa vyāsanāni, 317.
 ekādasavidhena saṇṇī, 318 ; 354-8.
 ekādasa saddhūpadānāni, 337.

SOME ADDITIONS AND CORRECTIONS

INDEX I

- Aggāya, pareti, *belongs to* art. Agga.
 Accanta. *read* °yogakkhemī.
 Attha. *read* °upaparikkhā.
 Adhigama. *read* visesa°.
 Adhimutti. *dele preceding line.*
 Anicca. *tr. 2 lines lower.*
 Anukampī. *see also* Bhūta.
 Anurakkhana. *sic lege.*
 Anussava. *read* °ppasaumāṇaṇ.
 Antakara. *dele* '
 Apaṇṇaka. *add* I. 270.
 Below Apadāna *add* Apadesa. an°, sa°, II. 22.
 Abhisankhāra. *for* 12 *read* 112.
 Ambhaka. *dele* attukkajṣaka, *dc.*
 Above Ādariya *insert* Ādaka. bhatt°, III. 156.
 Ālassa. *for* 59 *read* 52.
 After art. Ānisaṇṣa *insert* Ānubhāva, IV. 120.
 „ Isā, *insert* U'kkajṣaka. att', V. 150.
 Ukkūla. *read* °vikūlay.
 Udaya. *read* °bbayānupassī.
 Uddhacca. *add* dhamm° -vigahitamanā, II. 157.
 Okāsa. *add* °pharaṇo, III. 156.
 Oḷārika. *read* obhāso.
 Kattar. *add* II. 67. dlūmay. *add* V. 347 *fol.*; 350
fol.; 350
 Kathā. *read* sila°.
 Cakkhu. *read* Āyatana.
 Janapada. paccantimo. *add* V. 226. majjhimesu
 °esu, IV. 226. jānapadā, IV. 342.
 Jāni, I. 201.
 Jānipati, II. 59 *fol.*
 Jutika. mahā°, IV. 252.
 Dayhati. Morris, IV. 103, *spells* dayhati, *q.v.*

- Dātar. *add* v. 226 *fol.*; 256 *fol.*
 Dighaccha. *dele reference to* Digaccha.
 Dūteyya. *add* v. 205.
 Desctar. *add* i. 266; iii. 441.
 Dhamma (b) nāthakaraṇā. *add* v. 89 *fol.*
 Nānatta, iii. 306. *read* iv. 306.
 Paṭipanna. su, ii. 56.
 Paṭisaraṇa. *add* sup°, ii. 148.
 Paridevicca. iv. 294.
 Pahina. *see* Dūteyya, Anuyoga.
 Pātubhāva. *add* iii. 167.
 Pāpika. su°, ii. 203.
 Pāripūri. *read* vijjā.
 Bodhi. sammāsambodhi. *transfer to* art. Sambodhi.
 Bhatta. *add* bhattādaka, iii. 156.
 Maṇsa. *read* vaṇijjā.
 Maṅga. *last line, add* ii. 222 *fol.*
Below Lajjin *read* Landasādhana, iii. 156.
 Vattūpaccheda. s. l.
 Vambhaka. para°, v. 150; cf. M. i. 19.
 Vāyāma. *for* i. 219, *read* i. 210.
 Sa-uttarachada. s. l.
 Sayvattati, ii. 54 *and* *passim*.
 Sayyojana. *read* tinnaṇ.
Below Sayvacchara, *add* Sayvattati, ii. 142.
 „ Sayvigga, *add* Sayvidhātun, ii. 35.
 „ Sayvejaniya. *add* Sayvesitvā, i. 141.
 „ Sakalikā, *add* Sakidēva, iv. 380.
 „ Sankha, *add* Sankhā. sankhaṇ gacchati, i. 68.
 Sar dīṭṭhika. *after* Dhamma, *supply* full-stop.
Below Sama, *transpose* Samaya *to* next page.
 Sa. radā. *for* i. 270 *read* i. 271.
 Sambodhi. *for* sammāsambodhi, *see* Bodhi *for* mis-
placed entries.
 Sambhava, *before* 70 *read* iv.
 Sammaggata. *add* ii. 43; 65 (s. l.) *dele* the mis-
placed entry p. 118.
 Sammannati, iii. 124.
 Sammappadhāna. s. l. *and* tr.
 Sālīkā. *read* °vutta.
 Sekha. *rearrange* letters in bhikkhuno.

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